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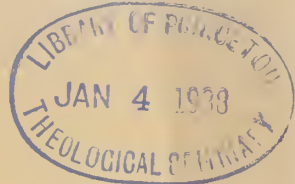






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The Outlook



VOLUME XXX
NUMBER 1
JANUARY, 1938

of Missions

Foreign Mission Number



THE CENTENNIAL

of the Board of Foreign Missions of the Reformed Church in the United States will be celebrated this year. The Board was organized at the meeting of Synod held in Lancaster, Pennsylvania, beginning September 29th, 1838. Every missionary-minded member of the Church is urged to participate in and promote the celebration of this Centennial. The Centennial plans will be found on the opening page of this issue of the Outlook of Missions.

The Outlook of Missions

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The Centennial Plan

THE Board of Foreign Missions of the Reformed Church will celebrate its Centennial this year, 1938, and not only invites but affectionately urges the Church to participate heartily in this celebration. The plans for the Centennial year divide themselves into four matters of emphasis.

Education

We might call this preparatory education or educational preparation. One thing every member of the Board and every missionary on the field desires placed in the position of supreme prominence. It comes first because it is first. It is prayer. There should be formed in each congregation a circle or fellowship of prayer for our missionaries today and for the success of this Centennial celebration. There should be prayer of thanksgiving, prayer of intercession and prayer of dedication. Then there should be study. The Board of Foreign Missions is planning to give the Secretary's recent book, "The End of the Beginning," to any group of ten in any congregation of the Church who will form a little reading group. This book gives the complete record of our missionary work and should be read by every interested churchman. In addition to this there will be issued a beautifully illustrated Centennial booklet. The General Synod has set apart a season of emphasis on International Missions. It begins with Epiphany Day, January 6th, and closes on Foreign Mission Day. This whole season should be used by the Church this year for the purpose of missionary education.

Foreign Mission Day

This Sunday falls on February 13th this year. A beautiful and interesting rotogravure picture sheet has been prepared for use in congregations and Sunday-schools, and every member of the Church and Sunday-school will be presented with this picture sheet. Incorporated in the picture sheet is a Centennial

missionary service, planned to be used either in the church service or the Sunday-school session. Pastors will be furnished special material for missionary sermons on this day.

Finances

The slogan for the Centennial offering is "A Cent a Year for a Hundred Years." In other words, a dollar a member for the whole Church. This is the amount of the Foreign Mission apportionment. Surely the old Reformed Church can raise its Foreign Mission apportionment in full once a century. Wouldn't it be fine if the entire Foreign Mission apportionment could be raised on Foreign Mission Day. But there are many people who will want to give more than "A Cent a Year for a Hundred Years." Some may want to give a hundred nickels or a hundred dimes or a hundred half dollars or perhaps a hundred dollars. Envelopes and coin cards will be furnished to the Church and Sunday-school for assistance in raising the Centennial offering.

Meetings

The Board of Foreign Missions was organized in the First Church in Lancaster on or about the 29th of September, 1838, and of course the Centennial celebration service will be held there at that time this year. Other meetings will be held in various church centers with outstanding missionary speakers. The celebration will receive special attention on the program of the meeting of the General Synod this year.

All in all, it is by very happy circumstance that the Board of Foreign Missions is allowed to round out a century and, having rounded out the century, will begin the new century in the new Board of International Missions of the united Church. The year 1938 should be a year of sincere thanksgiving, diligent study, and earnest consecration by every missionary-minded member of the Reformed constituency of the united Church.

The Quiet Hour

JULIA HALL BARTHOLOMEW

Turn us again, O Lord God of hosts, cause Thy face to shine, and we shall be saved.

—PSALM 80: 19.

I am He that teacheth man knowledge, and I bestow on little children a clearer understanding than can be taught by man.

—THOMAS À KEMPIS.

There is need in the world today for a realization that human values are more important than material values.

—SHAILER MATHEWS.

Give thanks for raiment, and a loaf of bread;
And for a good thatched roof above your head;
But most of all give thanks if you can say,
"Lord, I have courage on my pilgrim's way!"

—CHARLES HANSON TOWNE.

Just as beyond the crimson and the violet there are delicate streams of color which cannot be seen by the naked eye, but get their chance with man through an extended spectroscope, so there are unseen hopes and joys playing all about us which the pressure of some new experience will unfold.

—JOSEPH R. SIZOO.

No complacent contentment with ignorance, but a passion for a knowledge of the will of God. This is a moral and spiritual knowledge that changes the world.

—LYNN HAROLD HOUGH.

The path of song . . . goes whispering
In every heart a light
That lifts it up to magic things,
Unknown to touch or sight.

—GEORGE ELLISTON.

I personally feel that most phases of human affairs have been on the decline. . . . Our own country urgently needs a moral and spiritual awakening.

—CORDELL HULL.

All our relationships with our fellow-men must be based on the fact we are children of God.

—ARTHUR B. KINSOLVING.

The only enduring and redeeming victories that mankind has ever achieved lie in the realm where His spirit has moved human life over from coercive ill will to cooperative good will.

—HARRY EMERSON FOSDICK.

The hope of democracy is to keep its ideals within the moral order, to seek its ends only through righteousness and justice.

—MINOT SIMONS.

The one and only hope for humanity is that quality of love which finds expression in intelligent ethical action. Until that love dominates the purpose of man, there can be but little hope for a new world order.

—C. JEFFARES MCCOMBE.

What is the good of increasing the comfort, the luxury, the speed, the size and the complications of our civilization, if our moral and spiritual weakness prevents us from guiding it to our best advantage?

—S. E. GERARD PRIESTLY.

When we are near God in worship we are brought face to face with the realities of life. The shams disappear, and we learn the true values of life and the spirit.

—WALTON H. GREEVER.

Every so often God shakes down people and their civilization that out of the ruin may come a better, finer human race.

—MERLE H. ANDERSON.

There is a special value in common worship, and there is an achievement that comes as a result of unified efforts to find God.

—THEODORE CUYLER SPEERS.

Jesus Christ discovered that there was a spiritual force within each individual and gave us the power to practice it.

—FRANK OLIVER HALL.

The Prayer

O THOU, who makest all things new, be our guide into a newness of life, and a plain path of peace, for Thy Name's sake. AMEN.

The Outlook of Missions

VOLUME XXX

JANUARY, 1938

NUMBER 1

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Toward Foreign Mission Day

By REV. DAVID B. SCHNEDER, D.D.

WITH the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men," still ringing in our ears, and looking forward now toward our Foreign Mission Day, what shall we think, and what shall we feel, and what shall we do?

Between the two greatest of our foreign mission lands a terrible war has been raging, and what shall we think concerning the infinitely sad situation? It is exceedingly important for us Christian people to think justly. Our Christianity must reveal itself in the justice of our judgment. On the one side, China's soil, made sacred by the ages, has been invaded by foreign armies. Her people are being killed, her buildings destroyed, her fields laid waste. Unhappily it is not her first experience; other armies of other lands, not Oriental, have invaded her soil before. On the other hand, there were trends discernible which seemed to Japan to be deeply inimical to her welfare, if not ultimately even threatening her very existence as a nation. Japan is one of the "have-not" nations, in desperate economic need, and her best men, leaders in civil life, hoped for cooperation with her ancient neighbor as the best way of helping both nations. Moreover, it is an open question whether the peculiar horrors of this war may not be ascribed less to deliberate cruelty than to the terrible nature of the implements of warfare that have been invented by the Western nations and sold to the Oriental peoples in recent years in such enormous quantities. Will a future war anywhere be less terrible?

Moreover, we must continue to love both nations. Both are people worthy of being loved. China has her age-long history, her sages, her ancient culture; her struggles also, and her floods and famines of modern times; her great men, and her Christian personalities, to be ranked among the world's finest. Japan, too, dating far back into antiquity,

with a distinct artistic and cultural endowment of her own, and alert in spirit, was led into her marvelous career in modern civilization by our own America, and learned to love America as no other country. Therefore, let us continue to love both nations. During the long years of struggle and readjustment that may be ahead, let that spirit of love and good will continue to extend from us across the Pacific to encourage all that is good and hopeful there.

And, finally, let us push our missionary endeavor with renewed vigor. The latest issue of the "Federal Council Bulletin" says: "*The foreign missions enterprise is ultimately the greatest of all peace movements, and should be so recognized everywhere.*" Christian missions in every land have been a force for peace and brotherhood. "On earth peace, good will toward men" is still the message and spirit of the Christ among people, "unto the uttermost part of the earth." The Christians of Japan and China love war no more than we do. Last May the leaders of the National Christian Council of China and of the National Christian Council of Japan, held a spiritual retreat together in China; they conferred together, they meditated and prayed together, they had sweet fellowship one with another, and finally parted from one another with high hopes of permanent peace and mutual helpfulness between their respective nations. Other good influences were at work making for peace and good will. Among them were many of Japan's leading business men, led by that most lovable Christian personality, Mr. Kadono, head of Japan's National Chamber of Commerce. And then there are the multitudes of Christians and near-Christians throughout both countries whose one hope and prayer is a speedy and permanent peace between Japan and China, and throughout Asia.

Moreover, let us not forget that there is something still higher even than peace upon

earth. It is the blessedness of the redeemed life through Jesus Christ, our Saviour and Lord. Already there are multitudes in Japan and China who rejoice in that higher life and its eternal hope. Amid all the vicissitudes of life in the Orient they have the joy and the peace of God in their hearts. And it is there

that the true blessedness of missionary work lies. Therefore, even amid the confusions of war in the Orient, let us continue on in faith and hope, enduring as seeing the invisible. Let the coming Foreign Mission Day be the expression of renewed resolve and triumphant hope.

The Cooperative Council of Missionary Education

AT the meeting of the Cooperative Council of Missionary Education in Columbus, Ohio, November 17, the discussion and action centered about ways and means of providing an adequate missionary emphasis in local congregations, and of integrating this emphasis into the whole educational program of our denomination.

No inconsiderable attention was given to the problem of study materials. It was voted to adopt as our basic study texts the fine books that are produced by the Missionary Education Movement of North America. This organization of which our denomination is a constituent part, plans and produces materials for study in one foreign and one home field each year, these fields being chosen in a planned cycle of years so that every major mission field of the world receives this emphasis at least once every seven years. That these interdenominationally produced books may be most useful to our denomination, the Council voted to ask the Mission Boards of the Evangelical and Reformed Church to pro-

duce each year those supplementary materials which may be necessary to cover the work of our own missionaries in the designated fields, and show how that work makes its contribution to the solution of the problems of the entire fields. We shall thus be provided with the best possible materials that can be produced, and enjoy at the same time the larger fellowship that will come from participation in a world-wide interdenominational study.

At least two other items of action about which further information will be made available as soon as proposed plans materialize, are those calling for the promotion of schools of missions in local congregations and the organization of our visual materials.

The Cooperative Council of Missionary Education is a new organization with a big job to accomplish. The meeting in Columbus indicated that its members are aware of the problems involved and intent upon their solution.

DAVID D. BAKER.

An Appreciation

Extract from "Five Continents," Young People's Missionary Magazine of the Presbyterian Church in the U. S. A.

IN Kirkuk are Mr. and Mrs. J. C. Glessner and three children, Lois, Phyllis and Richard. The Glessners both learned Arabic, which is the national language, but they are now stationed in a field where a kind of Turkish is mostly used. They are learning the new language, which is, fortunately, not as hard as Arabic. They are very hospitable, and always make visitors feel at home. Mrs. Glessner has a wonderful sense of humor, and can use it even when she is very tired, and has traveled thousands of miles with three small children. (At Mission dinners she is always asked to give certain amusing

readings from her repertoire.) She is level-headed and kind. If you visit at the Glessner home, you will take part in a chain of prayers at the table. Phyllis' contribution will be something like this, "And dear Lord, we thank you for the flowers we saw on our walk today, and all the little *cuzus* (lambs), and we thank you that the mother sheep takes care of all the little *cuzus*." Mr. and Mrs. Glessner both work very hard. Mr. Glessner is a champion Bible and religious pamphlet seller and evangelist, especially when he tours the country round about. He is the Mission treasurer.

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Two Mules' Burden of Earth

2 Kings 5: 17.

THE ancient story of the healing of Naaman the general of the Syrian army, in the days of Elisha the prophet, presents some interesting and suggestive missionary material. The little nameless captive maid of Israel who waited on Naaman's wife and who at the opportune moment spoke a good word for the prophet of God and established the contact which resulted in Naaman's restoration to health, has long since been regarded as a prototype of the long line of missionaries who have pointed sinful and suffering humanity to the Saviour for healing of body and soul alike. But in the narrative there is another touch which is not so generally recognized. After Naaman, upon the orders of the prophet, had bathed seven times in the river Jordan and found his flesh restored clean and whole, he was moved to give a substantial gift as a token of his gratitude, which the prophet declined to receive. Spiritual gifts could not be paid for by material things. Whereupon came this strange request: "And Naaman said, 'Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?'" What did this petition imply? Every nation had its own God or gods. And the God of any nation was always associated with the soil of that country. He was a localized God, and one had to stand on the soil of Israel in order to worship the God of Israel. Naaman had now renounced the gods of Syria and had accepted the God of Elisha. He was about to return to his own country, and thus in order to worship the God of Israel, he thought he had to stand on the soil of Israel. The two mules' burden of earth constituted the base upon which he might stand to offer burnt offering and sacrifice unto the Lord.

This ancient belief and practice sheds light upon the reply of the captives in Babylon when they were asked to sing one of the songs of Zion. "How can we sing the Lord's song in a strange land?" Daniel, though an exile in a foreign land, prayed with his windows open to Jerusalem. The Samaritan woman

said to Jesus, "Jerusalem is the place where men ought to worship." Consequently, we have those long and large pilgrimages of the Jews to Jerusalem, to the temple, where Jehovah might be worshipped. This idea of a localized Deity, was almost universally accepted throughout the whole Old Testament period. The one prophet who tried to shatter this notion was Ezekiel. The exiles of his time firmly believed that they would be brought back to Jerusalem, there to worship their God. They believed in the nobility of God who dwelt in strength and repose on Mount Zion. Ezekiel was the first to proclaim the mobility of God. In vision he saw a chariot with wheels before and behind and beneath and he saw God in the moving chariot. God is moving. He is coming even as far as Babylon. For the first time God is a universal God, no longer localized. Ezekiel is the prophet of a spiritualized God and thus becomes the forerunner of the great announcement which Jesus made to the woman of Samaria: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. God is spirit: and they that worship Him must worship Him in spirit and in truth." It was a great step forward when religion was freed from its localized aspects. A new emphasis is now given to the statement: "the place whereon thou standest is holy ground." We can now make a sanctuary for God anywhere and everywhere. Every shop may now become a shrine, every school a sanctuary, every home a house of prayer. The heathen carries his gods with him. He keeps them on a shelf and when he goes on a journey he puts them into a bag and carries them on his back. Thus they become a burden to him. His religion is a load, not a lift; a burden, not a blessing. We do not carry our God, but our God carries us—underneath are the everlasting arms.

There is, however, another aspect to this burden of earth which conveys a missionary

implication. It suggests the idea of the transplanting of our religion into those parts of the country and of the world where provision for it has not yet been made. The missionaries carry "two mules' burden of earth" to foreign lands, to the desolate and dreary places of our land, to our cities, to our underprivileged peoples. They stake their tents, they build an altar, they erect a mound whereon they can stand to worship and call others to worship with them. Thus our fathers came across the sea, they brought with them their traditions, their faith, their heritage, their Bible, their hymns, their language, their customs so that in this new land of their adoption they might worship the God of their fathers. Houses of worship were erected, schools and colleges were founded, and they and their children were established in their most holy faith. Everywhere they built sanctuaries on the little "burden of earth" where they stood, and worshipped God.

In a very illuminating sentence in one of his epistles, St. Paul throws additional light on this interesting theme. Writing to the Philippians he says: "Ye are a colony from

heaven." Now, the idea of a colony is to reproduce, as far as possible, in the new land of occupation, the government, the language, the customs, the life of the mother country. The colony is a replica of the mother country, and is subject to it. So Christians are on earth as a colonizing company whose mission it is to reproduce heavenly conditions here and now. They are citizens of heaven though they live on earth. In a sense they are pilgrims and strangers, heaven is the homeland. From that mother country they have come bearing with them "two mules' burden of earth," so that while on earth, they may stand on heavenly ground, and thus worship and work as do those who stand about the throne. Thus the prayer the Master taught His disciples takes on a larger meaning: "Thy Kingdom come, Thy will be done on earth as it is in heaven."

This is the heart of the missionary enterprise. We can carry this "burden of earth" wherever we go, and give ourselves no rest until a heaven is built upon the earth, and the whole land has become Immanuel's land.

CHARLES E. SCHAEFFER

Notes in Brief

REV. MARK A. DAWBER, formerly connected with the Board of Home Missions and Church Extension of the Methodist Episcopal Church, has been called to the Secretaryship of the Home Missions Council to succeed Dr. Wm. R. King. Dr. Dawber assumed charge of his new position on December 1. He has had wide experience in Home Mission work especially in the Rural field. He is the author of the Mission Study book, "Rebuilding Rural America." We bespeak for him a fruitful ministry in his new office.

* * *

On Sunday, January 9th, the pulpits of the Churches in the metropolitan area of New York will be filled by Home Mission leaders who will gather in that city for the 30th Anniversary of the Home Missions Council, January 10-12.

* * *

The Rev. Stephen Borsos, missionary in a widely extended field among Hungarians in Morgantown, W. Va., and vicinity, after many year of faithful labor, has retired from active service. During his ministry in the Reformed

Church he served at Detroit, Mich., Uniontown, Pa., and at Morgantown, W. Va.

* * *

Erika, the daughter of Dr. Geza Takaro, Hungarian missionary in New York City, recently graduated from Asbury College, Wilmore, Ky., and has gone to Budapest, Hungary, where she has opened up the first English circulating library in that country.

* * *

The Rev. A. J. Michael, our missionary at Maywood, Ill., after a long and serious illness, has again resumed his work in the mission. During his leave of absence, his pulpit was supplied by Rev. J. N. Naly, the Stated Clerk of Midwest Synod, who lives in retirement at Maywood.

* * *

Trinity Church, Canton, Ohio, Rev. H. N. Kerst, D.D., pastor, holds the high record in making contributions to the 20,000 Club. Dr. Kerst has for many years been a member of the Board of Home Missions and this splendid response by his congregation is a reflection

tion of his own interest in the work of Home Missions.

* * *

At a recent meeting of the Lehigh Valley Ministerial Association, Rev. E. E. Sensenig, missionary at St. Paul's Church, Allentown, Pa., read a stimulating paper on "A Reinterpretation of Home Missions in the Evangelical and Reformed Church." His paper reflected the ripe judgment of several hundred ministers in the Eastern Synod whose views on the subject he had solicited through a questionnaire. A lively discussion followed the reading of the paper. Such discussions must

create a more lively and intelligent interest in the work which is attended by so many difficult problems.

* * *

The Committee on Church Extension of Philadelphia Classis has under advisement the planting of a new mission in the extreme northern limits of the city where extensive new building operations are in progress. Several fields in the Philadelphia area are presenting themselves for new work. This old center of the Reformed Church is one of the largest Home Mission fields in the Eastern section of the Church.

The Confessions of a Home Missionary

I am a Home Missionary. When I was a student in my last year in the Theological Seminary I was invited by the Board of Home Missions to assume charge of a mission congregation in one of our leading industrial centers. I had received but little preparation which fitted me for this definite kind of work. My theological training was almost entirely in the field of historical, doctrinal and Biblical subjects. I had acquired a fair degree of Hebrew and Old Testament science, a little more Greek and New Testament Exegesis, a pretty good knowledge of Church history and a rather passable understanding of the doctrine of God and the subjects generally taught in the department of systematic theology. I knew something about Christian Education and kindred subjects. I had actually delivered a few sermons before members of the faculty and for a year I had taught a Sunday School class in one of the downtown churches.

With this intellectual and moral equipment I was asked to take charge of a mission Church that had been organized a few years prior to this time. I received no instructions as to what I was expected to do when once I got on the field. I had some idea as to what I might do, but I met with my first disillusionment when I reached the place of my assignment to discover a little church with a mere handful of people who themselves had no idea of what was expected of them, or what it was all about. Imagine my further disillusionment when I discovered that a heavy debt was resting upon the unfinished plant, which was of a very inadequate nature, and that no definite plans for financing the

same had been made. Sunday morning came and I found a little handful of people present at the services. When I rose to preach I failed to get the inspiration which a large congregation usually gives to a preacher. I further discovered that the mission was lacking in proper leadership. The Sunday School was small and the teachers wholly unprepared for their duties and responsibilities.

The atmosphere generally was one of defeat and discouragement. I labored for a month, making pastoral calls and getting better acquainted with the field and the work that awaited me. I had been promised a liberal portion of my salary from the Board of Home Missions, and one morning at the end of the month I received a letter from the Board which contained a check for one-half of what had been promised me. I had contracted some debts during my college and Seminary days, and I was contemplating getting married just as soon as I was properly established. My disappointment was great when I discovered that my first month's pay was not enough to pay my board and other necessary expenses. I had ordered some books and subscribed to *The Messenger*, *THE OUTLOOK OF MISSIONS* and a few other periodicals, but I had to cancel these orders for lack of funds. I had always thought I would set an example in giving for the members of my congregation but now I already found myself financially stranded at the end of the first month.

When the end of the second month came, conditions were no better and I wrote to my friend that the wedding had to be indefinitely postponed, a fact which neither she nor her



AT THE TWENTY-SEVENTH ANNIVERSARY OF THE FIRST JAPANESE REFORMED CHURCH OF SAN FRANCISCO

parents could fully appreciate. I even wrote to the old folks at home inquiring whether they could not send me a little cash to keep me going. In the meantime some of the members of the mission were thrown out of work and found themselves without income. I saw they were losing interest in the Church and this made my work all the harder.

I put on some high pressure methods, but I had hardly the courage to continue along that line. I heard of a family from another community who had moved into the neighborhood of our Church and I called on them and invited them to our services. They informed me that the pastor of their home Church desired them to retain their membership in the old Church, even though they could attend services only once or twice a year. I came away from that visit with a greatly discouraged heart, for I had visions of how these good people might help us in our work, but here they had been persuaded not to affiliate themselves with our fellowship.

In the meantime I was directed by the Board to make my quarterly reports, indicating the number of services conducted, the number present at each service, the money raised for congregational and benevolent purposes, and a few other searching questions. I tried to answer all of these as conscientiously as I could, but I did so with a sad heart.

Then came the annual meeting of the Classis and I presented my parochial report. but I found no word of encouragement from

my brethren. In due time the Synod met. My elder and I attended, but little happened there to send me back inspired for my work.

I then resolved that I would either seek another field or I might leave the ministry and go to teaching or in the insurance business. But as I mused on all these things I began to feel that perhaps I was having a wrong slant on this whole matter. Perhaps I was not clearly understanding my mission as a missionary in this community. I prayed much over the whole situation and then I resolved that I would try it once more. My disappointment and my discipline during this first year had taught me a valuable lesson, and I began to feel that I was getting better equipped, intellectually and spiritually, for my work. So I called my Consistory together one night and took them into my confidence. I told them that we must get a new slant on our work. We had labored under the impression that we must live off the community rather than for the community, but that we were there to serve and not to be served. I outlined a big program of service for them, and although they were a small band there was a mission for them to render in their community. I suggested types of service, such as Evangelism, social welfare, education, missions and personal work. I made definite assignments, put everybody to work. I soon saw a revival of interest, the Church services were being better attended, a spirit of fellowship began to manifest itself. The neighbors began to talk favorably

about the mission. I changed my appeal to those outside the Church. I challenged them to throw their abilities and talents in with us in working out our program. I integrated every organization of the mission into the one unified purpose. I began to preach with greater conviction and with more definite objectives. Every Sunday I took in new members. The Sunday School increased in attendance and interest. I discovered the contributions were steadily increasing. The Consistory voluntarily increased its part of the salary.

I wrote to the Board that we could now take a smaller appropriation. It is now three years

since I came to this mission. We are now talking of going to self-support. In the meantime the wedding has taken place, we have a neat little house and my services in the congregation and in the community have more than doubled.

I am a missionary, a home missionary, but I am exceedingly happy in my field and with my flock. I now see that even the most desolate and forlorn mission can be made to flourish if it will sense its real mission and if the missionary and the members have a mind to work.



THE TEN JAPANESE YOUNG MEN (standing) WHO WERE BAPTIZED AT SAN FRANCISCO ON OCTOBER 31, 1937

Rev. J. Mori, Missionary at Large, is seated in the center of the front row.

The 27th Anniversary of the First Japanese Reformed Church of San Francisco

October, 1937, was the month in which many of our Reformed Churches celebrated their anniversaries. On October 31st, the First Japanese Reformed Church of San Francisco celebrated her 27th Anniversary. The service was conducted in Japanese and Rev. J. Mori preached the Anniversary sermon in Japanese, and Mrs. J. M. Mengel, Reading, Pa., who was visiting her son, Mr. J. Robert Mengel, a San Francisco attorney, brought a message in English. After the service, delicious Japanese luncheon was served in the large Sunday School room which was filled to capacity. Ten Japanese young men were baptized on this joyous day.

What About the Second Half?

A little more than a year ago the Board of Home Missions launched a program to raise \$200,000 through the Twenty Thousand Club. The first One Hundred Thousand is pretty well in sight. More than \$75,000 had been paid into the Treasury at the beginning of December. This amount has come from less than one-half of the congregations of the "R" group of the Evangelical and Reformed Church.

What about the second One Hundred Thousand Dollars? Shall we stop half way up the hill or can we go to the top and reach the original goal? Why not finish the job? Too often we started a program and left it half completed. Such a method of procedure always leaves us in a weaker state. Too often many of us go along the line of least resistance. Many of us are unwilling to test our real ability.

To reach this first One Hundred Thousand, many congregations have made real sacrifices and they raised their quotas in full. These did so with the hope that all would do their utmost to reach the goal. Some of these that raised their full quota a year ago gave another fine offering this year, thus showing their willingness to help some weaker congregations to raise their share.

Now, what about the almost *nine hundred congregations* that had no part in the raising of this money? They missed and are missing a real blessing.

This little article is written when everybody is thinking of Christmas, the season of glad tidings. It is the time of the year when we give. At no other time do we realize that the saying, "It is more blessed to give than to receive" is so absolutely true. Why not give a little more to the Twenty Thousand Club, which means a contribution to Home Missions? The year 1937 will soon be history. Are there not some individuals or organizations who could make a special contribution to Home Missions? Are you thinking of some income on your money, if so, why not make a contribution to the Board of Home Missions in the form of an annuity?

Let us not desert the program half way up the hill. Let us complete the program and thus make it possible for the Boards of the two groups to merge the general work of Home Missions next summer, so that the new Board of National Missions may begin a real aggressive and constructive program and do its full share in helping to carry out the slogan—"Toward a Christian America."

WM. F. DELONG.

Findings from China Mission Statistics

Evangelistic

Net membership increase from all our fields	71½%
Increase in Sunday school membership	44%
Increase in church attendance.....	25%
Per capita contribution to local church work	\$1.74
Per capita contribution to other causes. \$	.72

Educational

Kindergarten enrollment increase.....	33%
Lower Primary enrollment increase...	38%

Higher Primary enrollment increase...	45%
Junior High enrollment increase.....	30%
Average increase in all schools.....	36%
Increase in number of agricultural students	37%
Increase in Religious Education enrollment	34%

Medical

Increase in number of dispensary treatments	13%
Increase in number of preventive treatments	56%
Increase in Chinese contributions.....	36%

"THE OUTLOOK OF MISSIONS is such a compact little magazine and so good for reference. I hope we can continue to have it for years to come."

MRS. E. W. MOYER, Shenandoah, Pa.

Foreign Missions

JOHN H. POORMAN, EDITOR

The Semi-Annual Meeting of the Board

THE semi-annual meeting of the Board of Foreign Missions of the Reformed Church was held in the Schaff Building, on November 11th, 1937. This semi-annual meeting is always an important one. At this meeting the old year is nearly past. We know what has happened in the home Church and on the foreign field. The new year is ahead of us; and, in the light of the past year, we must provide for the coming year. This is the challenging situation which confronts the Board at this meeting each year.

The week before the meeting this year had brought to the Church the news of the death of our senior missionary, Mrs. William E. Hoy, and the opening devotional services of the meeting of the Board were in the nature of a memorial to Mrs. Hoy.

The Board was fortunate this year in having present at its meeting the following missionaries: From Japan, Dr. and Mrs. D. B. Schneder, Dr. E. H. Zaugg, Rev. and Mrs. G. W. Schroer; from China, Rev. T. F. H. Hilgeman, Rev. E. A. Beck, Mrs. P. V. Taylor, and Miss Alice Traub.

Another most interesting visitor was the Rev. Dr. George W. Shepherd, of the Board of Foreign Missions of the Congregational Church, who had just crossed the Pacific by the "China Clipper" and brought the very latest news from China. Dr. Shepherd has been loaned by the American Board of the Congregational Church for service with the New Life Movement in China and has been closely associated with Generalissimo and Madame Chiang Kai-shek. Dr. Shepherd has been commissioned by Madame Chiang to bring her greetings to all the mission boards in this country who have contributed their assistance to China in this new era of national life. Dr. Shepherd gave us a most illuminating address concerning the present situation in the Far East.

The most important portion of the Secretary's report at this meeting was the presentation of plans for the observance of the Centennial of the Board during this year 1938. These plans are published in detail on another page of this issue of the "OUTLOOK."

The Board approved and accepted these plans and directed that the financial emphasis be placed on securing the Foreign Mission apportionment in full this year.

The Finance Committee had the following encouraging paragraph in its report: "It will be of interest to know that there is again a gradual increase in these funds. For the first ten months of the years noted, this income was: 1934, \$96,759.36; 1935, \$105,631.68; 1936, \$103,401.12; 1937, \$106,599.36. The remaining months usually add about \$50,000.00. It will be noted that the increase in four years is about \$10,000.00, showing that the willingness and ability of our members is again being restored. In view of the anticipated increase of income during the coming year through the celebration of the hundredth anniversary of the Board, your Committee has decided to increase the salaries of missionaries 10%, thus restoring a portion of the recent reduction." A detailed estimate of the budget for the year 1938 is as follows:

ESTIMATED INCOME

Apportionment	\$160,000.00
Specials	10,000.00
Woman's Missionary Society..	36,000.00
Bequests	10,000.00
Evangelical Board Contribu- tion	15,000.00
Foreign Mission Day.....	13,000.00
	\$244,000.00

ESTIMATED EXPENDITURES

Japan Mission	\$111,856.95
China Mission	61,319.56
Mesopotamia	5,500.00
India	10,000.00
Honduras	3,000.00
Africa	2,000.00
Administrative	12,000.00
Literature	900.00
Field Work	7,420.00
Cooperative Departments ...	1,250.00
Interest	17,000.00
Retirement and Pension Fund	600.00
Interdenominational Work ..	839.00
Increase 10% Missionary Sal- aries	4,750.00
Centennial Celebration	3,500.00
Emergency Fund	2,064.49
	\$244,000.00

The Minutes of the annual meeting of the Japan Mission, which had just been received, reported encouraging progress in all portions of the work in the Japan field. The Mission had asked for substantial increases for both the evangelistic and educational work. However, the Board felt that the financial situation here at home did not warrant the promising of any additions for the coming year except the restoration of some of the salaries of the missionaries. It is imperative that in the near future some reinforcements for our evangelistic work in Japan should be forthcoming. It is hoped that increased funds from the Centennial celebration will enable the Board to send out the additional workers so urgently requested.

The Minutes of the annual meeting of the China Mission were also at hand and considered. The work reports of the China Mission show that the last year was one of the most successful and encouraging in the entire history of the Mission. The statistics of this progress will be found on another page of this issue of the "OUTLOOK." Of course, the one thought uppermost in the mind of the Mission and the Board at the present time is the influence upon our work and workers of the undeclared war in China. Letters report that in spite of the crisis the work of the Mission at the time of writing was going on as usual. However, no predictions concerning the future can be made. The Secretary reported that on September 11th, he had sent the following cablegram to the China Mission:

"Hoy. Yoyang. Use best judgment. Board will sustain it. All missionaries granted permission leave field. Strongly advise immediate evacuation mothers and children and all not physically fit. Expenses evacuation provided. Approaching furloughs may be advanced. Make every possible arrangement for preservation and maintenance of work. Any missionary staff maintained must be prepared endure hardships of war. Decision of any missionary to remain in China is by his own choice with acceptance risk involved and must be approved by Mission. Few key

people might await developments with Evangelical Mission in India. Deeply appreciate your situation. Our prayers with you."

Dr. P. V. Taylor and Miss Gertrude Zenk sailed from America just in time to get into the thick of the trouble in Shanghai. However, Dr. Taylor finally arrived at his post in Central China College by airplane and Miss Zenk is studying the Chinese language while waiting at Hongkong. Rev. Mr. Hilgeman and family and Miss Erna J. Flatter have returned to the United States.

The Secretary reported that a great many letters had been received from practically all of the members of the China Mission and that there were three thoughts that ran through all of them: thankfulness to the Board for restoring some of the recent cuts, thereby enabling the missionaries, especially those with children in school, to live within their income; recording their determination to stay at their posts of duty as long as it was physically possible to do so; and requesting the prayers of the Church for themselves and their Chinese brethren.

The staff of the United Mission in Mesopotamia has been increased by the election of Miss Elisabeth R. Calverley as a teacher in the Girls' School at Baghdad, representing the constituency of the Reformed Church in the United Mission in Mesopotamia. Since the meeting of the Board, the Secretary has been elected president of the Joint Committee of the United Mission in Mesopotamia, composed of representatives of the cooperating Churches, taking the place formerly occupied by Dr. Robert E. Speer who recently reached the age of retirement in the Board of Foreign Missions of the Presbyterian Church.

The meeting of the Board concluded with a short address by the Secretary, reminding the members of the Board that the missionaries in both Japan and China needed and had requested the prayers and loyal support of the Church at home at this critical time.

The Board of International Missions

IN the draft of the new Constitution of the Evangelical and Reformed Church which was adopted by General Synod and is now under consideration by the Church, the work of missions beyond the bounds of the home-land is committed to the Board of International Missions. Of course, this Board

cannot be finally constituted until the new Constitution is officially adopted by the Church. However, the General Synod directed the Boards of Foreign Missions of the "E" and "R" groups of the Church to function until that time but to plan for the merger of the work.

Pursuant to this action of General Synod, the persons officially designated, met in Cleveland, Ohio, and organized a Board of International Missions on October 27th, 1936. On October 29th, 1937, this Board held its second annual meeting in Cleveland. Some very interesting progress has been made by this new united Board.

One of the most interesting and perhaps the most important item of business at this second meeting of the Board of International Missions was the report of its Committee on Africa. It is important enough to be given in full and is as follows:

"Your committee has had two meetings, since appointment, namely on June 1 and on October 26, 1937, in addition to correspondence and conferences held by Dr. Goetsch, and considered by the committee. Dr. Goetsch has reviewed before the committee correspondence between himself and Dr. Warnshuis, Secretary of the Foreign Missions Conference of North America; Miss Emerson, of the Congregational Board of Foreign Missions, Dr. Schreiber, Dr. Julius Richter, and Missionary-Educator Erich Voehringer, the latter three representing the Bremen Mission Society's interest in West Africa. Dr. Goetsch has also reported on two important conferences held this past summer, one in Bremen, on September 13th, and the other in New York, on September 21st. In Bremen, Dr. Goetsch had a most friendly and helpful discussion of the matter of our undertaking work in Africa, with Dr. Schreiber, secretary or inspector of the Bremen Mission, Dr. Dreier, Dr. Richter and sixteen of the official representatives of the Bremen Society. At New York, Dr. Goetsch reported to and conferred with Dr. Casselman, secretary of the Board of Foreign Missions of the "R" group; Dr. Fr. Flothmeier, of the Lutheran Church, Philadelphia; Mr. C. F. Voehringer, of Maplewood, N. J.; the latter being American representatives of the Bremen Mission's Aid Committee to the Ewe Church in West Africa; and with Dr. Theo. Mueller, former missionary of the Basel Mission in West Africa, now of Buffalo, N. Y. (Mr. C. F. Voehringer is the father of Dr. Erich Voehringer, missionary supervisor of schools of the Bremen Mission's work in West Africa.)

"It should be reported that your committee, at its June 1st session, considered the possibilities of work at Ruanda under the Belgian Protestant Mission, in what was formerly German territory; and also in Portuguese

East Africa; in addition to this work among the Ewe people, brought to our attention by the Bremen Mission. However, the latter possibility commends itself to the judgment and interest of your committee as most appealing and most promising, because of the fact that it is under British mandate, which affords the most favorable conditions for progress for Protestant Missionary activity. Therefore, after due consideration your committee recommends the following resolutions:

"Whereas; the Bremen Mission finds itself financially unable to continue the support of its important work in both British West Africa and French Togo-land, and due to the restriction of the present German Government on transmission of missionary funds out of the Reich, the complete abandonment of their work in this promising field is threatened; and

"Whereas; this station is in a strategic position, from which work could proceed southward to the richly promising Ho and Amedzow area, should the Bremen Society be compelled to relinquish its interest altogether, or as conditions warrant, could proceed northward into the pioneer Jendi territory, where work had once been undertaken by the Basel Mission but had to be abandoned at the outbreak of the World War; and

"Whereas; a growing conviction has expressed itself that our united Evangelical and Reformed Church has a definite obligation to the cause of Christ and His Kingdom in Africa; and in the judgment of your committee, the Akpafu proposition seems the most attractive and challenging of all the fields considered in the correspondence carried on and in the several conferences held,

"Be it therefore resolved: That the Board of International Missions overture the General Synod of the Evangelical and Reformed Church, at its meeting next June, in Columbus, Ohio, to authorize the Board to accept this challenge of the Bremen Mission and of Christ's cause among the Ewe people of British West Africa, to take over the work at Akpafu, formerly supported by the Bremen Mission, and to undertake the support of Dr. Erich Voehringer as our missionary, with the possibility of extending northward or southward, from Akpafu as our base, as future developments may justify."

After careful consideration of the report as submitted by the Africa Committee, it was voted: That we accept the report with appreciation; that the Board of International Mis-

sions overture the General Synod of the Evangelical and Reformed Church at its meeting next June, in Columbus, Ohio, to authorize the Board to accept this challenge of the Bremen Mission and of Christ's cause among the Ewe people of British West Africa, to take over the work at Akpafu, formerly supported by the Bremen Mission, and to undertake the support of Dr. Erich Voehringer as our Missionary, with the possibility of extending northward or southward, from Akpafu as our base, as future developments may justify; that the Committee on Africa is requested to continue their work and prepare and present such material and information to the people of the Evangelical and Reformed Church as may be necessary, and to inform the Executive Committee of the united Church of our findings.

A special committee was appointed to consider the matter of missionary periodicals for the new Church with special reference to "THE OUTLOOK OF MISSIONS." The Executive Secretaries of the two Boards are collaborating in a "Who's Who in International Missions" for use in the Church, and reported that it would be ready for the Church in the not distant future. The Executive Secretaries are also working on a statement of policy and a Manual for the new Board.

One of the significant things is the lively interest which the representatives of the Board of each group take in the work of the other Board. The Board heartily recommended

plans for a fitting celebration of the Centennial of the Board of Foreign Missions of the Reformed Church. Also there is to be the continuance of the participation of each Board in the other's work by the contribution of \$15,000.00 a year from each Board to its sister Board. Thus every member of the whole Church has really a share in the whole missionary work of the united Church.

Special plans were made for the coming meeting of General Synod which, it is hoped, will result in the consummation of the merger of the two Boards. Special arrangements were made for an interesting missionary exhibit at the meeting of General Synod. The Secretaries were instructed to take such steps as may be necessary to complete the merger of the two Boards at the meeting of General Synod.

It will be of special interest to the united Church to know that Dr. F. A. Goetsch has been selected by the International Missionary Council as one of the delegates to its coming international meeting. This meeting was to have been held at Hangchow, China, but the place of meeting has now been changed to Madras, India. This is a most agreeable change under the circumstances, since our representative, Dr. Goetsch, was for seventeen years a missionary to India.

On the whole, this was a most delightful, encouraging and inspiring meeting and augurs well for the united work of International Missions in the new Church.



MISS NOBU SATO AND SUNDAY-SCHOOL CLASS IN VILLAGE OF HANABUCHI, NEAR SENDAI, JAPAN

The Testimony of Two Visitors

DURING the summer months of last year, two Reformed Church tourists visited Japan and, as all good Reformed Church tourists should do, they took time to see the missionary work of their own Church. These two interesting letters record their observations:

Dayton, Ohio.
November 21, 1937.

My dear Rev. Poorman:

I am a member of Hale Memorial Church here in Dayton and a granddaughter of late Rev. Dr. Hale. This last summer I spent traveling in the Orient. When I was in Japan, I went up to Sendai for several days and was the guest of Dr. and Mrs. Gerhard. Everyone was so kind to me up there. I met many of our church people, and the Gerhards and Krietes had a tea for me to meet the Japanese people interested in the work of the colleges.

I know you have had many pictures of activities over there but I am enclosing three which you may want to use. The third picture is one I took in a building in Hanabuchi, where Miss Nobu Sato was conducting a Sunday-school class. Miss Sato told me that the bookcase was their library. The Japanese writing on the blackboard on the left was a song the children were singing when Rev. Mr. Fesperman and I arrived. There were about 35 children in the room and, looking in at the two windows, were at least 35 more. Miss Sato was telling them the story of the Good Samaritan. Miss Sato is a graduate of Miyagi College and is now attending the Theological Seminary in Tokyo. She is very brilliant and possesses a strong personality.

I enjoy the "OUTLOOK" very much and especially now since I have been to Sendai.

Sincerely yours,

ANNE CHARCH.

Harrisburg, Pennsylvania
October 24, 1937

Dear Dr. Casselman:

This past summer I went to Japan and while there visited in Sendai. My purpose

primarily in going to Japan was to get first-hand information concerning that country. I felt that my trip to Japan would be incomplete if I did not visit our mission field in Sendai. How rewarded I was! It was the paramount feature of the whole tour.

It is a difficult task to attempt to write all about the great work Dr. and Mrs. Kriete are doing in Sendai. Having been a guest in their home for almost a week and having been an entire stranger to them, I feel I have a direct message as well as first-hand information to send to you. I am sure there could be no other man who could have been so well chosen for the presidency of Miyagi College than Dr. Kriete. His dignity does not overshadow his paternal kindness which is so needed in his work and which he so unstintingly gives. The Reformed Church should feel highly honored to have a man of such sterling qualities at the head of its splendid institution in a foreign land. The extent to which Miyagi College has grown and its brilliant prospects for the future speak for themselves. Dr. Kriete is assisted in his work so ably by his capable and charming wife. Their generosity and kindness is unbounded. Everybody who comes into their presence receives a friendly, cordial welcome. They are genuine Christian people.

Our denomination can be very proud of all our workers and the splendid work which they are doing in Japan. They are truly God's chosen people for the foreign field. I cannot speak too highly of the mission work in Japan for which reason I write to you, as I wanted you to know how favorably I was impressed and how deep the impressions were.

Our prayers must be that the good work and progress shall continue.

Very truly yours,

M. LOUISE AUCHINBAUGH.

Additional contributions are needed by the Board of Foreign Missions (R) towards the \$500 fund voted as an emergency grant for the relief of the Christians in China who live in the war-stricken areas. Offerings for this purpose should be sent to the Secretary of the Board of Foreign Missions, 1505 Race Street, Philadelphia, Pa.



AT THE GRADUATING RECITAL OF MISS TAKA CHIBA, MIYAGI COLLEGE CONSERVATORY
Front row, left to right: Flower girl, Miss Chiba, Mrs. Fujie Oka, Accompanist; flower girl. Rear row:
Dean Hansen and Miss Marie Leidal.

A Pastor's Daughter

By DR. KATE I. HANSEN, *Miyagi College, Sendai, Japan*

IN the busy fishing town of Shiogama, the port of Sendai, Pastor Chiba is giving his life to bringing the Gospel of Christ to the toiling masses. A former teacher, he gave up the social position teachers enjoy in Japan, and the prospect of advancement, to stand as the representative of a suspected religion, and to work and to bring up his family on the bare subsistence salary of a Japanese evangelist.

Your support enables Miyagi College to assist these self-sacrificing pastors, by offering free tuition to their daughters. Both of Pastor Chiba's daughters took the Miyagi High School course, making excellent records. They were unusually gifted in music, and they used the music they learned in Miyagi, in the Shiogama church and Sunday-schools. When they finished high school they had enough

extra credits in piano and in voice to admit them to the Miyagi Conservatory.

O Taka San, the eldest, entered the Conservatory in April, 1934, in a brilliant class, numbering some of the best graduates of the year from Miyagi and other Christian high schools, and also graduates of non-Christian schools, some of them strongly opposed to Christianity. During the three-year course, every non-Christian girl accepted Christianity, and every girl had experience in some form of organized Christian work in which she could use her music. The Miyagi Conservatory course is very full, with more required academic subjects than most American conservatory courses; the standards are high, and the students work with great enthusiasm and have little leisure. Nevertheless, a call for

Christian service always meets a ready response.

During her three-year conservatory course, O Taka San, besides more than meeting the requirements in piano, developed a good soprano solo voice, and was invited to study on after graduation for a course of special study, teaching enough beginners to pay her expenses. She worked hard for a year at voice, piano and counterpoint. In March she had almost finished preparations for a graduating recital in voice.

Meanwhile calls for teachers had been coming in from high schools. Every girl in the graduating class who wished to teach had a position. Then, on the same day, came urgent letters from two Christian high schools, a union school at the other end of the island, and a big Presbyterian school in the large city of Osaka, the commercial center of Japan: "Can you send us a strong Christian teacher, able to teach solo-singing as well as chorus and piano?"

There were hurried consultations between the dean and the head of the voice department. Could O Taka San hurry and get her recital ready, and give it before the new term began in April? "Yes," said her teacher. The dean wrote both schools, asking if Chiba San would satisfy their requirements. "Yes," answered *both* of them, by telegraph. If only we had had two Chiba Sans! She was called in. Would she like to try one of these important places? "Yes," said Chiba San. Which

should it be? A day for consulting her father, then, "Osaka," said Chiba San. It was something like an American girl's getting a position in New York.

She gave her recital, and it was a great success. Here is her program. Her sister, an undergraduate in Miyagi Conservatory, took the Shiogama church music work. O Taka San went to Osaka in April, and reports from the school authorities say that she is making a success of her teaching. Best of all, she entered at once into the Christian activities of the school, and joined a Christian congregation in Osaka, where her musical talents are as freely given and as much appreciated as in her father's work in Shiogama.

PROGRAM

I

Recitative: *Giunse alfin il momento*

Aria: *Deh vieni non tardar*

From "Figaro" *Mozart*

II

(a) *Der Nussbaum* *Schumann*

(b) *Er Ist's* *Schumann*

(c) *Der Wanderer* *Schubert*

(d) *Wohin* *Schubert*

III

Aria: *Mad Scene from "Lucia"* *Donizetti*

IV

(a) *Hito wa iza* *Nobutoki*

(b) *Matsushima Ondo* *Yamada*

(c) *Komoriuta* *Yamada*

(d) *Kaya no Kiyama* *Yamada*

(e) *Hiru no Yume* *Harita*

Rededicatory Service of

St. Paul's Church, Raipur, C. P., India

ON August the 29th, we were permitted to rededicate our large church building to the service of God and His people. It was indeed a happy occasion. Ever since the beginning of May we had to have services in three different places and the whole congregation was eagerly awaiting the day when we could re-enter our big church and worship together. The work had been unduly delayed because the old roof was found to be so bad after having been opened up that it could not be merely repaired as had been planned, but had to be renewed entirely. The upper portion of the walls was also found to be in a bad state and much new masonry was re-

quired. The floor was originally covered with matting, which was removed and replaced by stone flagging. In place of the old ceiling which had consisted of wood and tin, a new ceiling of cement asbestos sheets now serves to beautify the interior of the building. A number of other changes were made and we now have a church that compares favorably with any of the churches in our own or neighboring Missions.

And so on Sunday morning, August the 29th, it was a happy group that assembled before the front door of the church. Dr. Gass led the opening service and briefly related the history of the building for the

benefit of the younger generation. The building was presented to the Mission by the young people of our Church at home. It was constructed by Rev. A. Stoll in 1903, so had been used as a place of worship for 34 years. Many of the older ones present could recall how they had worshipped there since they were children. We were happy to have Rev. Y. Prakash, the President of the India Mission District with us and he led us in prayer. His very presence there reminded us of the great changes that had occurred since this building had been erected. Following this, the contractor presented the writer with the key to the silver lock which he had presented to the congregation. This lock was now formally opened and the congregation entered in procession singing, "Now thank we all our God." The five pastors present, Rev. N. N. Shah, Pastor of the Church; Rev. J. Puri, Teacher in the Theological School at Raipur; Dr. Gass, Rev. Y. Prakash, and the writer, took part in the service which was beautified by songs sung by the staff of the Girls' School and the girls. Dr. Gass spoke the dedicatory

prayer and Rev. Y. Prakash preached the sermon on the text, "There was no room for them in the inn." He reminded us of how we are ever ready to give place in our hearts and lives to a great many thoughts and things but often find no time for spiritual things, for Christ, for reading the Bible and for worship. He urged the congregation to gather regularly in the renovated church and take time to worship the Lord there. Two members of the Church spoke on behalf of the congregation.

The church was filled to the last place. It had been tastefully decorated by the students of the Theological School and High School and this special service will not be readily forgotten. We are thankful to our friends at home who have made it possible for us to renovate our church, and we are happy to be able again to gather together in the church in which we have worshipped for so many years and which now is valued and appreciated all the more because for a time we had to do without it.

THEO. C. SEYBOLD.

October's Emphases in Yuanling's Christian Work

By REV. G. R. SNYDER, Yuanling (Shenchow), Hunan, China

1. Early in the month two large classes of students began their Bible and Catechism study, looking forward to church membership. There are over twenty boys of Eastview Boys' School in one class and thirty girls of Chen Teh Girls' School in another class and they meet regularly each week. These represent the largest number of students who have actually come out into the open in any term as wanting to become Christians for over ten years. Both Schools have more students enrolled in Bible Study classes this year than for many years past. Later in the month an enquirer's class for men got under way with two school teachers and several government office employees enrolled. Several laborers who started their catechism earlier continued with their study. Many women and non-school girls continued with their Bible Study and Catechism work. Several extra-Church Bible Study and Christian Nurture classes continued with interest. This extra emphasis on Bible study and preparation for Church membership on the part of so many younger and older folk gives us joy but also means that there should be especial prayer offered

in their behalf by Christians here and in the mother Church in America.

2. Early in the month it was my joy to visit our outstation Chapels at Hwangtupu and Madiih, receive a new member at Hwangtupu and give communion at both places. But the crowning point of that trip was a visit with Evangelist Hu to Yangchichiao, where a new Chapel is being opened the first of November. A local Yangchichiao Christian is giving most of the rental cost in providing a building for three years' work; Hwangtupu Christians are giving benches, a platform and a preacher's desk, tables, a couple beds, a lamp and lantern; and other Christians in the Church are assisting in providing other needs so that this Chapel can be opened at this time. There is already a small nucleus of enquirers at Yangchichiao who are welcoming Evangelist Hu into their midst with real warmth. This new venture in faith will surely have the prayers and backing of the Christians in China and in America.

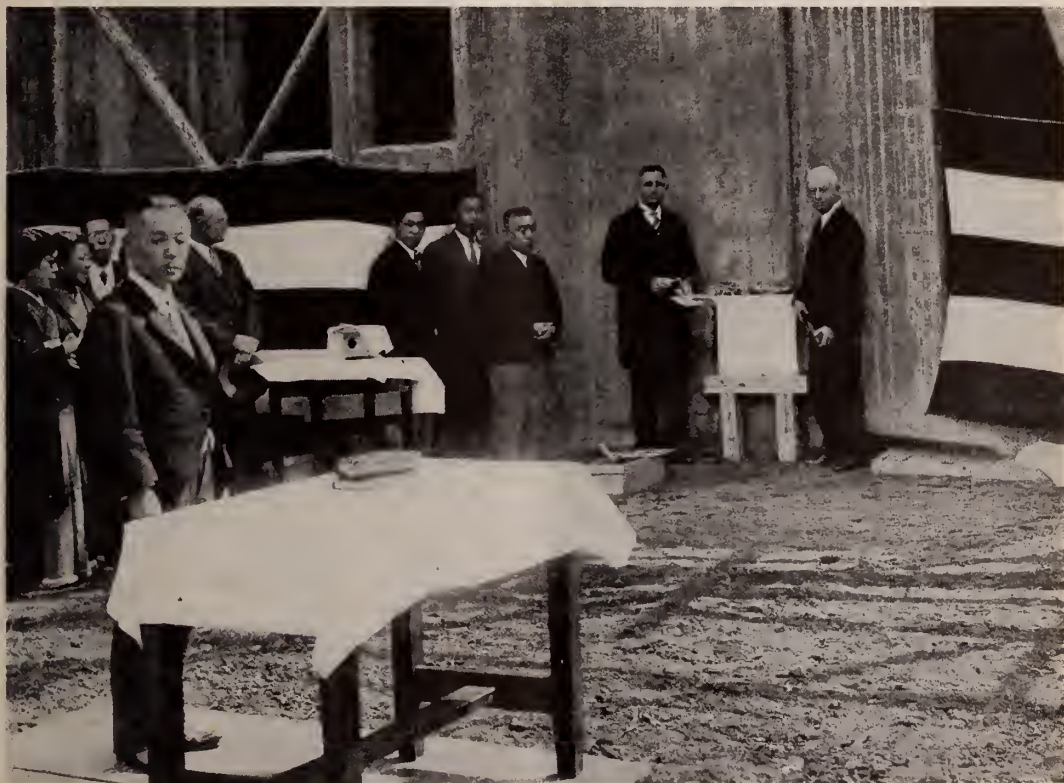
3. Our Church passed through a new experience during the third week of the month. In co-operation with the Evangelicals

of the west side of town, Rev. and Mrs. Andrew Gih and Misses Leo and Lin of the Bethel Mission of Shanghai, were invited to hold special meetings in our town for the benefit of the two Churches. Some meetings were held in the Evangelical Church, some in our Yuinsengtang Church, some in our Women's Chapel and some in the town Chapel of the Evangelicals. Attendance was good at all meetings, as many as 500 coming to one afternoon service in our Yuinsengtang Church. The night meetings in the Street Chapel were crowded. Early morning prayers first for older students and adults and then for children of the Lower Primary grades

were well attended. There was an average of over 150 in attendance at Morning Children's Prayers. Evangelistic type choruses were used, most of them being translations from the familiar evangelistic tunes known in America. Fervent evangelistic messages were given, and appeals were made for all hearers to accept Jesus as personal Saviour. The intense earnestness and devotion of all four visiting Chinese had a good and inspiring effect on our local people. And the definite decisions made and increasing zeal of many of our local folk indicate that the week of a new type of meetings was help-

(Continued on Page 32)

The Corner Stone Laying at the Chapel Auditorium of Miyagi College



This new building, provided by the Woman's Missionary Society of General Synod, was expected to be completed in time for the Christmas service, December 23. From right to left: Dr. Vories, the architect; Dr. Kriete, President of Miyagi College; the head of the Takenaka Company, the contractors; Mr. Hamao, superintendent of construction; Mr. Yuki, the architect's overseer; Dr. Taylor of the China Mission; Dean Ichimi in foreground; Dr. Demura, President of North Japan College in rear; several representative alumnae.

"Come Back Tomorrow, Please"

By MISS ELISE A. GOEPFARTH, San Pedro Sula, Honduras

IT was almost noon and suffocatingly hot. In spite of the heat, and the hour, a group of children had gathered under the elevated barracks of Guaruma 2, so characteristically banana camp in structure and vice, to listen to the Bible story. A few of the men, their clothing stained with the hauling of many bananas, stood respectfully by. The children sat as if spellbound. The story came to a close. Our train was due, and we made ready for leaving. A question interrupted, a question that, simple in itself, struck deep into my heart and even to this day keeps asking the question: "When are you coming back?" And with the question, the plea of the brightest, the dearest, the most interested of the little girls: "Come back tomorrow, *please*."

The day and the night before we had been in "The Miracle", a little town of palm-leaf roofs, set back among the palms and hills. It is a veritable miracle of beauty and appeal. All day we had visited from house to house, answering one vital question after the other, finding the interest so great at times that an hour in a home did not suffice. That evening we had had a large street meeting. The only light had been a kerosene lantern, boxes and stools the pews. Men, women and little children had composed the audience, the adult meeting following the children's in rapid succession. That same intense interest had prevailed, that same deep desire to know the things of God. Afterward it had been hard to disband; some had wished to buy Bibles, some New Testaments. And more than one had asked, "When are you coming back?" "Make it soon, as soon as you can," had been their plea, forerunner, as it were, of our little girl's "Come back tomorrow, please."

This past week we went up and up and up and up to the very top of the world, it seemed. The path became more and more dangerous as we ascended. Even don Mercedes, as accustomed as he is to mountain travel, was afraid, and insisted that we get off our mules and climb up on foot as best we could. Holding tightly to grass and twig to keep from sliding down into eternity, the mountains seemed to grow taller as we climbed, and the last summit farther and farther away. A cold breeze bore down upon us, chilling our perspired bodies to the bone. I was tired, I was cold, I was all but all-in. Would they

want us after we got there, I wondered, would they want us the trip's worth? At last, just as the sun was setting behind the mountains we were climbing, we arrived. Out they came to greet us, the folks whose presence at the "top of the world" had impelled our journey. Cold, fatigue, discouragement were forgotten; we knew that we were wanted. That night, without formal invitation or announcement, twenty adults crowded into the home at our disposal; the next night after a personal visit to each hut and home, fifty, plus the enthusiastic children. They didn't ask us to come back "tomorrow"—full well they knew the length and danger of the journey—but they did ask us to come back "next month." "Can't you make it next month?" they insisted, and would not permit that we evade the answer.

"Come back tomorrow, please." The plea of our mountain friends became as one with the plea of our little girl in Guaruma 2, of the interested men and women in "The Miracle", pressed heavy upon our hearts. I sighed aloud, for in that moment a typed sheet forced itself upon my memory, a sheet that contains the names of sixty-three villages, camps, and cities; sixty-three villages, camps, and cities that must be visited in rotation by our San Pedro staff, that plead "Come back tomorrow, please", that cannot understand why we cannot make it "soon."

On that list is a group of seven out-of-the-way mountain villages. Last year—in May it was, or was it April?—three of us spent ten wonderful days traveling from one to another of these seven villages, holding meetings in the public squares. The pine torches that illumined the faces of our listeners revealed to us as never before a longing no longer suppressed. At that time we came home determined, ever so determined, to go back soon. And yet—it's again April, and we haven't been near.

Is it because we do not want to go? You know it isn't. Is it because we are lazy? I think not. What is it then that causes us to make these dear folks who long for the Gospel wait and wait? Nothing more or less than the lack of workers. We are six in San Pedro now, eight counting the national workers. Two of the six are confined to San

Pedro because of school work! Bro. Auler, too, because of growing congregational and administrative work in San Pedro, Puerto Cortez, La Lima, and Chamelecón finds it almost impossible to be away on evangelistic trips; the five of us who are free to travel are not free in the fullest sense. All of us have Sunday responsibilities and must be back in our respective towns for Sunday services, and not only back, but up to the mark in preparation and enthusiasm. All of us have San Pedro responsibilities. Five part-time

evangelistic workers are after all but two and a half full-time workers, are they not? And what are two and a half workers among sixty-three villages that plead: "Come back tomorrow, please"? And mind you, these sixty-three are but the most interested ones; they, by no means, represent our full responsibility.

"Come back tomorrow, please." Forgive me, if in closing, I make an appeal. Is there no one at home who will come out to help us meet this plea? Is there no one who will listen to the Board's appeal? The Lord's?

Vartuhi Attarian

By MRS. J. C. GLESSNER, Kirkuk, Iraq

HER name is Vartuhi, and Vartuhi is Armenian for Rose. When last year we waited hourly for news of her death, I thought I would write for our friends at home an account of her noteworthy Christian life. However, contrary to all human expectation, this white-haired grandmother recovered, and I realized I was like the people who wait to send flowers until the friend has died! So I decided then and there that Grandma, as we call her, should have her "bouquet" while she was living.

It is rarely that one finds such a true and witnessing spirit among the Armenians of Iraq. Persecution and massacre have either made them bitter or so filled them with fear that far from witnessing for their Lord they are often crucifying Him anew and very nearly denying Him. Many of you have heard my oft-repeated story of Grandma's visit to us when we first came to Kirkuk. I want to repeat it here so you will know the story belongs to this narrative. It was she who said upon our arrival, "For two years I pray to God to send Missionary to Kirkuk, and when I hear you have come I say, 'Glory to God.'" Then she told us, "I am Bible woman." We wondered at the time just what she meant (we knew the mission employed no Bible women in Kirkuk) but it didn't take us long to find out. This widow of an Armenian pastor and mother-in-law of the man who was later to be made our evangelist was holding weekly prayer meetings for women. This was entirely voluntary and kept up until mid-week prayer service was started in the mission chapel.

But Grandma's greatest work is in personal visitation of the troubled and ill. Although

her hair is white and her step labored she gets into every corner of Kirkuk and never misses a friend or acquaintance who she feels is in need of prayer and encouragement. When a faithful member of the congregation is bedridden for some weeks she gathers all the



VARTUHI ATTARIAN

women from the church service and takes them to the sick-home to sing the hymns, read the scripture lesson and review the message from the morning service. No matter what the race or creed, Grandma visits them all if she feels that they need her.

Her whole life is a witness for her Saviour. A year and a half ago she was run over by an automobile in Baghdad and received a bad fracture of the upper left arm. Owing to her weak heart the doctors at the government hospital feared to subject her to the operation necessary for the proper repair of the splintered bone. For some reason Grandma lay for days in the hospital with practically no attention. During her extreme suffering she continually read her Bible and prayed. Once when the pain became unbearable she asked the nurse for relief and the nurse angrily replied, "Oh, pray to your God and let Him heal you." Soon after that they brought her home to Kirkuk where purely by the grace of God she *did* recover and what is more, has the use of her arm and hand again.

Not long after this a wealthy, heartless, unscrupulous Armenian was taken ill with serious intestinal trouble, and Grandma, true to her practice, graciously went to nurse him. When he was well she herself developed dysentery. The Armenian doctor who attended her gave her the customary hypodermic injection of emetine but instead of giving

it in three doses he gave the full quantity in one injection with the result that Grandma, with paralyzed intestines, for days tottered on the brink of eternity. And again God, and God alone, raised her to strength and useful living. Surely the Lord has need of her and she is filling a great place here in Kirkuk. Only once have I seen her faith falter. That was during the Assyrian rebellion in 1932 when the American consul feared that a general massacre of Christians was imminent and ordered all American missionaries to leave northern Iraq. At that time we were camping in Shaqlawah with Grandma and her family. When the word came for us to go to Baghdad she wilted completely. As the place in which we were staying was entirely undisturbed we decided to stay on, my husband going to Baghdad to confer with the consul. Blissful in my inexperience I sought to comfort and encourage but it was then that I realized the horror of what they had gone through during the war. Withdrawal of the missionaries meant only one thing. However, we stayed on and the crisis passed, and never again have I seen Grandma weaken, even in extreme suffering.

Let us thank God not only that missionaries were sent to Kirkuk but that He provides here such a saintly voluntary worker witnessing to His word.

Japanese Christians

Extracts of letter from Prof. Carl Sipple, North Japan College, dated October 16, 1937

"We are more than distressed by constant reports from home about American sympathy being all on one side. Then there are the people of Japan, among whom we must think especially of the Christians. If only the American people knew the Japanese people, they would not condemn them so vehemently. The people are under a strain, naturally, but they have not changed in their kindness and courtesy to us. And our Christian brothers are in a difficult position, for they are as distressed about conditions as Christians elsewhere, and are praying earnestly for peace. After all, the Japanese man in the street has

had nothing more to do with events in China than you or I, and he is the man we should remember before condemning Japan.

"Dr. Demura is proving to be a splendid leader for Tohoku Gakuin, ably carrying on the work that Dr. Schneder built up. He is encouraging the Christian life of the school in every way possible, especially since the Seminary has been removed. Like Dr. Schneder, he possesses a quiet dignity that earns the respect of all who know him. I personally feel that Dr. Schneder's retirement did not leave the school without an able leader."

"If more folks would read missionary literature such as given in THE OUTLOOK OF MISSIONS, we would have more missionary-minded members in our churches."

MISS ELIZABETH W. POETTER, Baltimore, Md.

Men and Missions

JOHN M. G. DARMS, EDITOR

Make It Missionary

If all the men in our Church will make the new year a missionary year, something gratifying will happen in their lives and something glorifying in the Church.

If Christ gets into a man's heart with His spirit of compassion and love, that man is going to experience a transformation and elevation in thinking, in character, in service. The riches which He brings to a man's heart are so great and glorious, that nothing on earth is comparable to them. Like Paul, such a man will say: "I count everything for lost, only that I may keep Christ."

When Christ comes into a man's heart with His spirit of humanity and brotherliness, that man becomes social-minded and is anxious to share with the world the treasures of Christ.

The basis of a man's missionary interest is his experience of Christ in his own life. Having had that experience he can no more keep from being missionary-minded than the child can keep from loving its mother.

Where there is an inlet of Christ there must be an outlet for Christ.

Let us make the new year a missionary year, men, and let us grow in the knowledge and love of God and in the riches of His Grace by so doing.

Christian World-Mindedness

"The universal brotherhood of children of God is one of the great Christian convictions—so common as to seem trite, and yet so rich in implication that if it were once taken seriously by professing Christians on this planet, it would transform their world. Entrance upon this larger fellowship of the family of God makes bigger, broader, nobler men and women. To see with clearness the preciousness of our national heritage, and yet to realize one's membership in something indescribably higher and greater and nobler; to be lifted up in spirit and made part of the great world company, is an experience that thrills one through and through and that ushers in life on a new plane."

DR. DANIEL J. FLEMING,
in Whither Bound in Missions.

Men Need Missions

Of course, it's true that the missionary enterprise needs the support of men and that in larger measure, but it is equally true, that the *men need missions*, the spirit of Christian Missions and participation in its work for obvious reasons:

1. It keeps before Christian men the *vision and the challenge of Christ*, because the missionary enterprise is the ongoing work of Christ in the world.

2. It *widens their horizon* and scope of thought in Christianizing their world-view and making it inclusive of all nations and people.

3. It *develops their humanity* and their manhood in the spiritual intimacy of their fellowship with people of other nations and in thinking of their social and moral problems, which need the Christian religion as a guide and a solution.

4. It *challenges the heroic* in men, in vitalizing their own spirit with that of the adventuresome and brave missionary in his explorative and expansive work on the field of action.

5. It gives to their industrial spirit a *broader economic sweep* and understanding, one of the basic elements in developing world trade.

6. It makes men appreciative, not only of the difficulties of the problems and life other nationals are facing, but gives men *an appreciative attitude toward their virtues and high spiritual aspirations*, which, in some instances, exceed in intensity and direction that of the Christian.

7. It makes men *recipients* and champions of *much that is rich and fine* in the character and life of men living in other environments and countries than those of the Christian.

8. It broadens their patriotism and citizenship to world proportions.

9. It gives Christian men *fresh joy and enthusiasm in Christian work*, which oftentimes lags in the home church and country, and sets their hearts and spirits on fire with a zeal, equal to that of the new converts and the Christian men in the younger churches.

10. It *keeps Christian men in touch with the great social problems* in our own country, which can only be solved co-operatively.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

MRS. EDWIN W. LENTZ, EDITOR THIS ISSUE

A New Year Message

FORGETTING the things that are behind, but still appreciative of the blessings every woman has received, and with the clean, unwritten pages of another year before us, the words of an unknown author challenge us to renewed effort.

FACING THE NEW YEAR

"We pledge ourselves
To follow through the coming year
The light which God gives us;
The light of Truth, wherever it may lead;

The light of Freedom, revealing new opportunities for individual development and social service;

The light of Faith, opening new visions of the better world to be;

The light of Love, daily binding brother to brother and man to God in ever closer bonds of friendship and affection.

Guided by this light,

We shall go forward to the work of another year with steadfastness and confidence."

Ever so be it, Lord Jesus!

CARRIE M. KERSCHNER.

Leaves From a Near Eastern Diary

F. NELSEN SCHLEGEL

WE were driving in Ahmed Bey's car toward his country estate south of Cairo, Egypt. Suddenly Ahmed Bey turned to me and said, "My friend, I have a funny family history. Would you like to hear it?"

Assured of a friendly listener he went on, "When I was sixteen my elder brother died. He was twenty years older than I, and he left no children. My father was much disturbed over this, and one day he came to me and said, 'Ahmed, I want you to marry your sister-in-law'. I was an obedient son, and I agreed to do as he said. (Later I read the reference in Genesis 38, and understood the origin of what Ahmed Bey called a Moslem custom.)

"In the meantime, my mother, who never had liked my brother's wife, urged me to marry a girl of her choice, and I agreed to do that too, even though I had never seen the girl. Of course you understand that the old-fashioned Moslem custom is for a man to marry someone he has never seen—the whole business of a marriage is arranged by members of his family. In six months time I had two wives!

"Well, things went pretty nicely for about a year. Then my first wife gave me a son. About the same time I tired of having two wives and I divorced the girl my mother had chosen. My brother's widow gave me two sons and one daughter in the six years we lived together. Then I began to realize how much older than I she was. I was only 23, and she was over 40!

"My father was an old man, but he was also a very tolerant Moslem gentleman. One day I went to him and told him I thought 'marriage was a thing of the heart' and concerned the one who was to marry. Father surprised me by saying I could choose a wife for myself if I wanted to. So I married a third time, taking the sister of some men I knew well. We were very happy together until my wife died after the World War. We had three daughters and a son. (These children all attended French schools in Cairo.)

"My first wife still lives in Cairo, and Mohamed and Hosny (the two sons, who were students at the American University at Cairo) stay with her during the winter.

"Now I have my fourth wife. I am very fond of Wafiya." (This was a three-year-old

daughter to whom Ahmed Bey telephoned every evening when we were away from the farm during the eight weeks I stayed with him that summer.)

* * *

It was late in June. We had gone to Gizeh to attend a political meeting. The nationalist movement in Egypt had led to much strain between H. M. King Fuad and the Egyptian parliament. Ziwar Pasha, a seasoned conservative politician, was prime minister. He was interested in the New Party of Union, which was trying to gather up the support of loyalists and strengthen a coalition government. He was present at the Gizeh meeting, and made the main address, appealing for support for King Fuad, and for loyalty to the young prince, Farouk (who has since succeeded his father to the throne).

Ahmed Bey, who represented a bloc of farmers in Gizeh province, also made a short address. A Moslem religious leader made an appeal for political unity so that the influence of the foreigners, the British, might meet with real but reasonable opposition.

A minor feature of the meeting was the dedication of an orphanage, which had been recently opened at Gizeh. Some twenty young waifs had been gathered together, placed in a big house, and provision had been made for them by the governor of Gizeh province. Ahmed Bey said this was the first Moslem orphanage established in Egypt.

Two days later we returned to the farm at Desamy. On the way we stopped at the home of a well-to-do villager whose aged father had just been buried. We sat for half an hour in the open court of the house. Many others came and expressed their sympathy, then sat, sipped coffee, and silently listened to the intoning of the Koran, which came from an inner chamber of the house. The Koran is beautifully read by mullahs trained at Al Azhar University, and funerals in good homes are not complete without the reading of the entire Koran for the guests to hear.

* * *

In a class in ethics at the American University at Cairo, a good discussion was in progress. Its theme was "Honesty in Business." Someone had observed that none of the banks in Cairo, a very large city, were managed by Moslems. They were mostly under English or French control. Good reasons for this fact could have been given, but none was offered for some time. Then a Moslem student raised his hand, "Sir", he said, "the

reason for this is very simple. Moslems will trust Christians, but they do not trust each other."

* * *

Kadhim is a member of one of the most influential families in Iraq. His uncles are prominent in political and in Moslem religious circles.

At the time I knew him, Kadhim himself was taking too active a part in politics—at least for a boy of his years. This we knew only too well, for his studies at the American School for Boys at Baghdad were being seriously neglected. Here was a student who might have led his class, but he was always one of the last.

It was during our first summer in Baghdad that Kadhim came into the school office with downcast eyes. "Sir", he said, "I want you to do me a favor, I am in great trouble."

I told him I would try to help him, and he said, "Sir, my father wants me to marry my cousin and I am not ready to do that. (Kadhim, who was then 17, was a high school sophomore. He said his cousin was 19, and that she had hardly been to school at all.) I want to study here, and I want to study in England too. Besides, I am not in love with my cousin, and I want to find an educated wife. Please write to my father and tell him I need all my time for my studies, so I don't have to get married now."

We discussed the problem thoroughly. The letter was written and a courteous reply was received. Later we talked with Kadhim's father personally. Kadhim did not marry during the two years we knew him after that. He will have difficulty finding an "educated wife" in a land where very few Moslem girls go to school.

* * *

The International Relations Club was holding its last meeting of the year at our home in Baghdad. Selim, a brilliant Jewish student, raised several questions about the Christian missionary enterprise in Japan, China and India. The whole club joined in the discussion. Newspaper accounts of mass movements to Christianity in India had drawn the attention of the whole group. The prominence of the Christian minorities in Japan and China interested them. Then Sharaf, son of a man who had been one of King Feisal's trusted officers during the World War, ventured this remark: "Very few Moslems have dared to become Christians in Iraq. But there will be mass movements to Christianity in this

country some day. And then I also will become a Christian."

* * *

These are just a few every-day experiences which illustrate how the Christian missionary

in Moslem lands has opportunity to offer sympathy and help to those who are struggling with age-old social customs, and to those who seek to understand what the Christian philosophy has to contribute to the solution of the many problems of the modern day.

Where Wives Are Cheap

A True Incident

"The head of the village has put me out, and I have no place to go. Please tell him to permit me to return!"

The petitioner, a thinly bearded, high cheek-boned Berbere leper, seemed very indignant and excited at the injustice which had been done to him.

"For what reason," I asked him, "was this dire punishment visited upon you?"

"For no reason at all! The chief of the leper village merely doesn't like me, and put me out because I wouldn't buy him some sweets for a present."

The tale didn't seem plausible, so I sent for Mullah Azeez, for although we have no direct authority over the international administration of the lepers, yet we are sometimes called upon to settle their disputes. Soon the black-bearded head leper, Mullah Azeez, arrived and his explanation of the exodus of Mirza Hosein Berberee was entirely different. "Yes, I ordered him to leave the village," he responded, "because a week ago he acquired two additional wives, both non-lepers, in addition to his first wife, Behgum, whom you know. These three wives have been constantly quarreling and bickering with one another, so that there is no peace in the village."

It was all too true. Mirza Hosein Berberee, having decided that life with one spouse was too tame and monotonous, came into the city one bright and sunny morning, and after an hour's search, acquired two more wives. Before noon he had duly married them, according to all the requirements of the Mohammedan law.

No, it was not his handsome, Apollo-like features which attracted them, for his were the typical set looks of the man with nodular leprosy, rather sullen and somewhat repulsive, with sunken nose and healing ulcers.

No, it was his apparent wealth and prosperity which attracted No. 2 and No. 3 to his fold, even though they would have to live in a tiny mud hut with wife No. 1 in this village of over one hundred afflicted with this dread disease. He had painted to them in glowing colors the life of ease and comfort which they would live if they married him—free rent (if a windowless damp mud house of one room can be considered a home), an allowance of one and one half pounds of course bread each day, and fifty cents a month in cash, sometimes. To this arrangement they were glad to agree, for in the pilgrim city of Meshed there are hundreds of poor, unfortunate women who have been divorced by their husbands and have no means of eking out an existence except by becoming the temporary wife of some Mohammedan man.

Mirza Hosein Berberee, being confronted with the evidence, admitted the truth of the story. Rather chagrined, he left hurriedly, saying that he would adjust the matter. The next morning he reappeared. "Now, may I return?" asked he, most expectantly. "I have divorced all three of my wives and am happy."

Yes, it is true again. Women have been cheap and plentiful in this land of Persia, where child-marriage, temporary wives, and easy divorce all tend to degrade womanhood. Changes are slowly coming, but this condition will remain until the crushing power of Islam is broken and the constructive forces of Christianity enter into the lives and hearts of the people.

H. A. LICHTWARDT.

Courtesy of Women and Missions.

Hua Chung Welcomes Ginling

A glance at our budget leaflet is likely to plant a questioning thought—what about Ginling College? In China's capital city, Nanking, the beautiful buildings of Ginling, which in other years, buzzed with activities, are strangely silent, for the Ministry of Education would not permit students to risk the dangers of travel to Nanking. (October 30th, Nanking had had 74 air raids.) But true to the Chinese Spirit of the Day, when the students could not come to Ginling, Ginling reached out to the students. When President Wu learned the decision of the Ministry of Education, she immediately began arrangements to place Ginling Student Units into the colleges and universities close to their homes or in colleges situated outside of the war-danger zone. One of these to which she sent students was Hua Chung (Central College), Wuchang. This is our Union College. Our Woman's Missionary Society supports it with gifts: on the teaching staff we have Dr. Paul V. Taylor, Dean, and Professor David Hsiung in the Science Department. This year, in addition to paying \$1250, we will supply 4 pianos for the Music Department. With our human and material interests rooted at Hua Chung we should know how well the college is cooperating to make place for members of Ginling faculty and the refugee students. In these difficult days we are glad that Dr. Taylor was able to return to his college.

The unique experiment of placing Ginling Student Units into other colleges involved rapid work, courage and disturbing anxieties—not the least of which was the trouble of the receiving colleges! Letters are beginning to tell us of the experiences met through the experiment. We wish space permitted publishing the letters but brief quotations must suffice. The following excerpt is from a letter written September 30th, by Dr. Chen Pin-dji, Department of Biology at Ginling, describing getting located at Hua Chung. "I have arranged the work with Dr. Chen, the head of the Department of Biology: We are living in a hostel in Wuchang. Our bedroom is a real bedroom because it is actually full of beds. We have six beds in it besides a small desk and one chair. We are happy and never feel lonesome! We have a living room which is also used as dining and study room. The girls have no table nor chairs in their room, only beds, so they can only work in the

dining room. We faculty have not enough desks but we manage it all right. I think I am the most fortunate one to have an office in Hua Chung University which Dr. Chen is so kind as to provide for me. I had got used to our quarters here at the hostel and felt lost when I stayed alone in my office this afternoon!

"The girls are busy making dressings for the wounded soldiers. We of the faculty make our contribution by buying the material, the girls theirs by giving time to sew them.

"The student body at Hua College recently had a welcome party for all refugee students. Please do not worry for us." From Miss Liu En-lan, Department of Geography at Ginling, we quote the following paragraphs. This letter was addressed to President Wu at Ginling College. "We opened the Geography work yesterday (October 1) so I am writing to report progress. Nobody was expecting me at Hua Chung. I called at once upon Dr. Hsiung and asked him to introduce me to President Hwang. I explained to him that we are expecting to have geography majors here, and what I have in mind to do. He told me that registration had stopped and that I should write a formal request for an extension for geography students. That I did and it was accepted by the Senate. By raising this question in the Senate, the Dean learned of my arrival and called on me after the Senate meeting and asked if I would be willing to teach their geography course because they were having difficulty in finding a teacher. I was glad to take on the course because I want Hua Chung to feel that their kindness to us is reciprocated. At first my only comfort lay in the fact that our Ginling students are glad I came, now I feel that my presence is justified because I am meeting a need." One more letter, dated September 30th, from a Ginling student, class of 1940, now at Hua Chung College. "I did not dream that I cannot go to Ginling in September when I left for home in June. I think you know there are about 30 Ginling girls in Hua Chung. A part of us live in Hua Chung and the others live in the Ginling house which is outside of the campus.

"Though I have only been one year in Ginling, yet I love her so much. I think you can still remember that I disliked Ginling when I first went there, but I think about Ginling every day now.

"Thirteen Japanese airplanes came to Wuhan the day before yesterday. They dropped more than ten bombs. There are many buildings destroyed and hundreds of people killed. A bomb fell on a school campus which is very near Hua Chung but it did not explode. We are safe now. I hope that all of us can meet again next semester." Surely all members of our Missionary societies rejoice in the courageous determina-

tion of Chinese Christians as they carry on the services of the Church and the work of the schools. Among courageous women, none are more so than Dr. Wu, President of Giling College. Dr. Wu, with Miss Vautrin of the American staff have remained on the campus. They have organized the Chinese women into sewing circles to make garments for the wounded and lead in every form of welfare work.

"Fellowship in Christ" Prayer Leaflet

I have glanced across the pages of the daily prayer thought for the month of February in "Fellowship in Christ" and I think there may be three suggestions with which the women and girls of the "R" group are not familiar . . . the suggestions for the 12th, 13th and 15th of the month. A few words may be helpful. Let us take a map of India. Our imagination may have its full free rein when in studying the map of India we attempt to make it stand for India, the country, with its millions of people. Last month we paused at Bisrampur, our oldest continuous mission station in India and at Parsabhader where the missionaries minister to non-Christian villagers through the village clinic. In February, Raipur and Baitalpur are listed for special thought.

Raipur, the capital of the province in which we work, has a population of from 35,000 to 40,000 Hindus and Mohammedans with quite a large number of British officials residing there. Our missionary work is adapted to the needs of the city. St. Paul's, a self-supporting congregation has a membership of over one hundred and a Sunday School with

three hundred enrolled. St. Paul's High School and the Theological Seminary have good buildings and equipment, with well-prepared teaching staffs. The High School attracts a large number of students. Let us pray that the American missionaries may have faith adequate to the opportunities at Raipur.

On February 13th, we unite in prayer for the congregation and its pastor at Baitalpur. This Christian village is some miles due north from Raipur. The name means Bethel town. We often see "Baitalpur hyphenated with Chandkuri. Chandkuri is the Indian name covering this district and is always used to designate the leper village on the hillside opposite Baitalpur.

On the 16th of February, we unite in prayer for the missionaries and Hondurean workers at Pinalejo, Honduras. In this Central American state the missionaries face superstition, ignorance, shallow religious rites, drunkenness and other forms of evil and sin. Let us pray for these ambassadors of Christ in our neighboring America.

Missionary Educational Institutes

IF figures tell the story, we are glad to give those, for attendance at the Institutes reached the high mark of other years. If number of Institutes indicates the cooperation between the Classical Societies and the General Society, we are happy to report 56 Institutes. With one exception, every classical society had one or more Missionary Educational Institute. If programs tell the story, then we pass on with pleasure what the Classical Presidents have reported of keen

interest in the addresses, made by the representatives of the W.M.S.G.S., the sectional conferences, the presentation and examination of literature.

In previous years this would have covered the Institute objectives. Not so this year. Commemorative of "The Year of Appreciation," many Institute programs were enriched with "The Ceremonial of the Honored Succession." Reports of the Ceremonial indicate the pleasure and satisfaction resulting

from the observance. Women, who had placed their mantle on the shoulders of younger women, came to the Institutes and told of their day of service . . . struggles and pleasures of forty and fifty years ago. These reminiscences gave light and color to historic values. It is with regret that I cannot share with readers these interesting records. I have selected from those that have come to me, two records. The first from the report of Southwest Ohio Classical Society and the second from West Susquehanna Classical Society. Mrs. D. L. Stanze of Southwest Ohio says: "Mrs. William Shutts who helped in the organization of the W.M.S., fifty years

ago, gave a most inspiring talk on the value of past achievements, the needs of today and a vision for tomorrow. Her daughter, Mrs. Charles Warner responded, citing the benefits of missionary education in the Girls' Missionary Guild and Mission Band." From West Susquehanna we have the story of Mrs. Wetzel of Bellefonte, whose missionary career began in Illinois where she had part in the classical activities, immediately following the organization of Illinois Classical Society in 1883. More than a dozen participants, with records of a half century of missionary service, took part in the various classical ceremonies.

Indian Mission News—November

TO help celebrate Thanksgiving at the Indian School in Neillsville, the girls from the upper classroom gave a Thanksgiving playlet for the school. The playlet was entitled, "I'd Be Thankful If . . .," wherein discontented modern girls learned to appreciate the advantages of our civilization after a visit from a group of Puritans. After the play, buttered pop-corn was served.

What a surprise we had one fine morning when it was discovered that we had a case of chicken-pox in our midst. Quickly the little girl was moved into the sick room and quarantined, where she has spent rather long hours alone with her doll and scrap books for over a week. Whether she was isolated in time to prevent the disease from spreading to the rest of the children we shall know in a few more days.

In the school rooms, in the hallways, at

work and at play, everywhere and any time the children are heard singing Christmas songs and practising their parts for the pageant. So often have people in the city of Neillsville requested that the Indian School give its Christmas program in town again that plans are now being made for the pageant to be presented at the Opera House. At the school there is no room large enough to accommodate the many white friends who are anxious to attend the Christmas programs, and often not for all the children's parents. The children are thrilled with the anticipation of a public program and are working hard to make it a success.

P. S.: After this writing our girls' governess just came into the office to announce a second case of chicken-pox. We wonder, are we beat?

Christian Women in Action

WE welcome into the fellowship of the Woman's Missionary Society family two new organizations. St. Paul's in St. Paul's, Lancaster, Pennsylvania, Lancaster Classis. Mrs. David E. Shelley, 1010 North Duke Street, Lancaster, Pennsylvania, is the president of the Society organized on October 30, 1937. Miss Mary Helen Alspach, 441 North Duke Street, Lancaster, Pennsylvania, is the treasurer. This Society has reported thirty young women members.

The second Young Woman's Missionary Society to be welcomed this month is a combination of a graduated Girls' Missionary

Guild and six additional young women. They were organized in Heidelberg Church, Philadelphia, Pennsylvania, on September 20. Miss Katherine Ashenfelter, 2846 North 26th Street, Philadelphia, is the president.

Both of these Societies are getting "under way" and will be welcomed at the Classical meetings in the spring. We wish that secretaries in other Classical Societies would begin reporting new organizations. In this way the goal for eight hundred societies by April 1, may be reached.

CARRIE M. KERSCHNER.

She Was Faithful

The high tribute "She was Faithful" has again been accorded to the many women who have "served their generation"

MRS. W. ROLAND EVERETT

In East Pennsylvania and later in Lehigh Classical Society, few women were better known for their faithfulness to the missionary interests of the Church, than Mrs. Everett of St. Paul's Church, Allentown, Pa. In her home congregation, her activities strengthened the Church School, especially the children's and young people's work, the Woman's Missionary Society and every form of Christian service. Mrs. Everett was the president of the Woman's Missionary Society from its organization. On November 14th, death came suddenly—as Christians hope it may. Without sickness or suffering, her spirit moved out from the world of limitations into the Home Prepared "before the foundations of the world."

MRS. C. E. ZIRKLE

In Timberville, Virginia, the Evangelical and Reformed Church will cherish the memory of Mrs. C. E. Zirkle, whose influence in every form of Christian service was felt by the community in which she lived her life. A faithful member of the Church from early girlhood, a Charter member of the Woman's Missionary Society, active in the Sunday School, she had no greater concern than the spiritual welfare of the Church. The qualities which made her life radiant will grow in those whom she awakened with her high ideal of Christian living.

On Sunday morning, November 21st, following a brief illness, she entered into her Reward.

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Lancaster Classis—Mrs. Jacob E. Earhart, W. Ferdinand St., Manheim, Pa.

Philadelphia Classis—Mrs. Iva Stump, 936 W. Olney Ave., Philadelphia, Pa.

Wyoming Classis—Mrs. D. N. Dieffenbacher, Danville, Pa.

NORTHWEST SYNOD

Sheboygan Classis—Mrs. Paul Grosssheusch, R. D. No. 3, Plymouth, Wisconsin.

OHIO SYNOD

West Ohio Classis—Anna Duval Jerold, 132 N. West St., Lima, Ohio.

MEMBERS IN MEMORIAM

EASTERN SYNOD

Lancaster Classis—Rev. Martin W. Schweitzer, N. State St., Ephrata, Pa.

Mrs. Ida Ensminger, S. Main St., Manheim, Pa.

Mrs. Olive Myers, S. Main St., Manheim, Pa.

Lebanon Classis—Rev. Henry V. Mohn, 39 New Holland Ave., Shillington, Pa.

Tohickon Classis—Dora Weidner Zweier, The Eitherton, Lansdale, Pa.

OHIO SYNOD

Southwest Classis—Mrs. Henry E. Stork, 168 McClure St., Dayton, Ohio.

PITTSBURGH SYNOD

West New York Classis—Mrs. Marie Heilman Zitzer, 1961 Hertel Ave., Buffalo, N. Y.

A Change in the Official Family

Miss Mathilda Berg, 2425 N. 32nd Street, Milwaukee, Wisconsin, has been appointed treasurer of the W.M.S.G.S., to fill the unexpired term of Mrs. Thomas Jarrell, whose resignation became a necessity because of continued ill health. With reluctance and a deep sense of loss, our President, Mrs. Leich, was obliged to relieve Mrs. Jarrell of her duties as Treasurer. Few women are gifted with business acumen and spontaneous personality to the degree possessed by Mrs. Jarrell. That combination would have been

quite sufficient to qualify her for the office of Treasurer. However, Mrs. Jarrell, the Treasurer, and Mrs. Jarrell the friend were one and the same, as she studied to cooperate most fully with all the interests of the Woman's Missionary Society and the Church.

To Miss Berg we pledge our loyalty and full cooperation. We assure her of our appreciation that she has accepted the complicated task of records and financial transactions which go with the office she has accepted.

Momentum in the Meeting Material and Methods

CARRIE M. KERSCHNER

THE poet, William Olney, has beautifully written the New Year wish I would extend to every member of our Societies. He answers the question (and I dare quote only one verse) "What is this coming year?" in these words:

It is a door,
By which we reach new fields
Of service for our God and fellow man:
A door by which we can
Explore
Wide spheres of usefulness
Our world to bless;
And reap the sheaves God's Word of
witness yields.

The December OUTLOOK OF MISSIONS contained suggested materials for use in the School of Missions, Mission Study class or for general reading on the Moslem World. Please refer to pages 357-8.

In what respects is the Moslem World changing? The February program of the Missionary Society should help to answer the question. Invitations for this meeting are 1c each. They are an exact reproduction in miniature of the cover page of "Mecca and Beyond", 50c paper, \$1.00 cloth.

The October issue of The Missionary Review of the World (25c) contains an editorial in which are given seven excellent reasons why we "should take a deep and practical interest in Moslems and Christian work in their behalf." Purchase a copy of the Review and use these seven reasons as an introduction to your study.

"Fun and Festival in Moslem Lands", 25c, gives suggestions for games and menus for a tea or luncheon.

It is never too late to buy a good reading book featuring that interesting group of Americans — the Southern Mountaineers. "Highland Heritage" is worth the price, and more! It is well written by an author who understands the mountaineer, his problems and his contribution to American life. 60c will bring the book to your door.

As usual, but in a different way, Stewardship is the theme of the program for March. The stewardship of life and personality are brought out in the worship service, "I will Test My Life by Christ." Additional copies are 7c each. Use as many persons as pos-

sible for the worship service. Making the service personal will increase its effectiveness.

Because you have carefully prepared for the rendition of the playlet "Budgeting for God" would you like to try to give it at the meeting of the Ladies' Aid or Mite Society? Its message is a challenge to all women. Additional copies are priced 3c each, 4 for 10c.

Yes, Prayer Calendars are still available. 15c each, \$1.50 per dozen in lots of 12 or more. Begin the New Year right; provide for yourself and your friends the necessary implements for the deepening of your and their spiritual life. Use any materials of former years but remember that which is new: the "Prayer Cycle for the China Mission", 10c for 15 copies; "Prayers for Self and Society", 15c each; the "Fellowship in Christ" leaflet, 15c for 25. Plan to observe the World Day of Prayer on March 4th.

Consult the mimeographed list in the Stewardship Packet of Stewardship books to be read during the Lenten season. A splendid biography by the author of Sadhu Sundar Singh is "John White of Mashonaland." It is one of the most heroic and romantic stories in all modern missionary history. Special price \$1.00, postage 10c. Quantity limited.

"Thoughts of God for Boys and Girls" is a delightful book of devotions prepared for use by boys and girls during Lent. 10c a copy. Ask for the 1938 edition.

May the tasks of the New Year show a blending of God's glory and man's profit and when the book in which are written the records of each day draws to its close may all be to His praise.

Societies residing in the area of the Eastern Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 296 W. 25th Street, Cleveland, Ohio.

Changes in Synodical Directory

MIDWEST SYNOD—President, Mrs. J. F. Hawk.
Change of address. 2632 Washington St.,
Paducah, Ky.

OHIO SYNOD—Thank Offering Secretary, Miss
Leona Kuhn, New Philadelphia, Ohio.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

Folk Festival

THE recent Folk Festival with supper, provided an enjoyable evening for the Girls' Missionary Guilds of Grace Church, Milwaukee, Wisconsin. Clever and appropriate invitations were made and delivered by one Guild to all the girls of the Church. Arriving at the Church, each girl was given a patch of material and asked to find her partner, who had a like patch. The "couples" took their places at the table, colorfully decorated with yellow and green gourds and corn. Brightly colored bows, some with streamers, some without, added to the attractive appearance of the table and were used as favors. The girls, sitting at bows with streamers pinned the bows on their hair. The others took the part of boys and wore their bows as neckties. The girls of one Guild wore peasant costumes to heighten the Folk Festival atmosphere. Attractive booklets with peasant woman design on cover, contained Folk Songs from Around the World. Toward the end of the supper, the girls began singing. To the singing of a Swiss Walking Song, each girl picked up her chair and walked to the Gymnasium. There, under the leadership of Miss Dorothy Keeler, the girls played folk games, such as "Napoleon," "Carousel," "Ach Ja." Between games and at the close, appropriate songs were sung. So enjoyable was the evening that the girls voted to have Folk Festivals frequently, that through song and games they might appreciate the folk around the world.

Many Guild Girls have been going to Summer Conferences and Camps where they have opportunity to learn some of these Folk Games. Please, girls, share your songs and

games with the members of your Guild and enjoy a "Folk Festival."

New Guilds

All the new Guilds reported this month were organized in Potomac Synod. Congratulations to Potomac!

Bethel Church, Smith Station, Pa. Organized by Mrs. J. Robert Menchey, with 14 charter members. This is a Young Peoples' Guild and the president is Walter Shue, Smith Station, Pa.

Trinity Church, York, Pa. Organized by Mrs. Robert Thena, with 8 charter members. President, Miss Catherine Welsh, 727 Linden Ave., York, Pa.

Grace Church, Washington, D. C. Organized by Miss Edna Heffner, with 14 charter members. President, Miss Eleanor Kephart, 1445 Madison St., N. W., Washington, D. C.

Mission Band

"Thoughts of God for Boys and Girls" is the title this year of the Children's Fellowship of Prayer, a copy of which was in each Mission Band packet this year. This was written especially for boys and girls to use alone or with their families during the Lenten Season or any other time during the year. In it are prayers, poems, stories, songs and pictures which help the children to discover God. It is designed to help parents in the Christian nurture of their children. It can also be used effectively by the leaders of children's groups by adapting the stories, prayers, etc., to the Mission Band sessions.

It has been recommended that the Woman's Missionary Society make it one of their projects to get each child in Mission Band a copy. Price 10c each; ten or more copies, 7c each.

(Continued from Page 19)

ful to most of our whole community. Even the highest local official with some thirty of his chief assistants attended the Sunday morning service and listened with fine attention.

These three enumerated emphases of the month make us rejoice. With warfare raging on many fronts it is a cause for real thanksgiving that the work of Christ in our section

can move forward. More young people preparing for Church membership, a new outstation being opened, special meetings under some of China's outstanding Christian leaders all represent forward steps in our work. May God bless His people in this needy land, and keep them very close to Him during this time of China's crisis.

Our World-Wide Staff of Missionaries

"Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

INDIA

<i>Date of Arrival</i>	<i>Name</i>	<i>Residence</i>
1893	Rev. J. Gass, D.D.	Raipur
1896	Mrs. J. Gass	Raipur
1907	Miss M. Adele Wobus	Parsabhader
1912	Rev. H. A. Feierabend	Khariar
1922	Mrs. H. A. Feierabend	Khariar
1912	Rev. J. C. Koenig	Parsabhader
1916	Mrs. J. C. Koenig	Parsabhader
1913	Rev. Theo. C. Seybold	Raipur
1918	Rev. M. P. Davis, D.D.	Mahasamund
1918	Mrs. M. P. Davis	Mahasamund
1921	Rev. John H. Schultz	Baitalpur-Chandkuri
1921	Mrs. John H. Schultz	Baitalpur-Chandkuri
1921	Rev. Armin F. Meyer	Khariar
1921	Mrs. Armin F. Meyer	Khariar
1921	Rev. M. P. Albrecht	Chandrapur
1921	Mrs. M. P. Albrecht	Chandrapur
1922	Miss Dorothea S. Riechers	Parsabhader
1925	Miss Hedwig Schaeffer	Raipur
1925	Rev. Emil W. Menzel	Bisrampur
1925	Mrs. Emil W. Menzel	Bisrampur
1926	Sister Minnie L. Gadt, R.N.	Baitalpur-Chandkuri
1926	Rev. Wm. T. Baur, Jr.	Bisrampur
1926	Mrs. Wm. T. Baur, Jr.	Bisrampur
1929	Dr. E. W. Whitcomb	Baitalpur-Chandkuri
1929	Mrs. E. W. Whitcomb	Baitalpur-Chandkuri
1930	Miss M. Magdalene Kroehler, R.N.	Baitalpur-Chandkuri
1931	Dr. H. H. Gass	Baitalpur-Chandkuri
1931	Mrs. H. H. Gass	Baitalpur-Chandkuri
1932	Sister Alma Jungermann, R.N.	Tilda
1934	Rev. Harold G. Freund, M.D.	Tilda
1937	Mrs. Harold G. Freund	Tilda
1935	Rev. Theo. Essebaggars	Baitalpur-Chandkuri
1935	Mrs. Theo. Essebaggars	Baitalpur-Chandkuri
1938	Miss Mary McKelvey	Raipur

JAPAN

1887	Rev. David B. Schneder, D.D., LL.D.	Sendai
1887	Mrs. David B. Schneder	Sendai
1896	Rev. Paul L. Gerhard, Pd.D.	Sendai
1902	Mrs. Paul L. Gerhard	Sendai
1901	Miss B. Catherine Pifer	Tokyo
1905	Rev. William G. Seiple, Ph.D.	Tokyo
1905	Mrs. William G. Seiple	Tokyo
1905	Miss Mary E. Gerhard	Sendai
1906	Rev. Elmer H. Zaugg, Ph.D., D.D.	Sendai
1906	Mrs. Elmer H. Zaugg	Sendai
1907	Miss Kate I. Hansen, Mus.D.	Sendai
1907	Miss Lydia A. Lindsey, M.A.	Sendai
1911	Rev. Carl D. Kriete, D.D.	Sendai
1911	Mrs. Carl D. Kriete	Sendai
1914	Rev. Alfred Ankeney	Sendai
1923	Mrs. Alfred Ankeney	Sendai
1916	Mrs. F. B. Nicodemus	Sendai
1917	Mr. Oscar M. Stoudt	Sendai
1917	Mrs. Oscar M. Stoudt	Sendai
1919	Rev. Frank L. Feserman, M.A.	Sendai
1919	Mrs. Frank L. Feserman	Sendai
1920	Rev. W. Carl Nugent	Yamagata
1920	Mrs. W. Carl Nugent	Yamagata
1921	Rev. George S. Noss, M.A.	Aomori
1921	Mrs. George S. Noss	Aomori
1922	Rev. Gilbert W. Schroer, M.R.E.	Morioka
1922	Mrs. Gilbert W. Schroer	Morioka
1928	Mr. Robert H. Gerhard, M.A.	Sendai

JAPAN (Continued)

<i>Date of Arrival</i>	<i>Name</i>	<i>Residence</i>
1921	Mrs. Robert H. Gerhard	Sendai
1929	Rev. Marcus J. Engelmann	Wakamatsu
1929	Mrs. Marcus J. Engelmann	Wakamatsu
1929	Miss Harriet P. Smith	Sendai
1929	Mr. Charles M. LeGalley	Sendai
1930	Mr. Carl S. Sipple	Sendai
1928	Mrs. Carl S. Sipple	Sendai
1933	Miss Margaret Garman	Sendai
1935	Miss Alice M. Hsley	Sendai
1935	Miss Alma C. Naege	Sendai
1935	Miss Marie Leidal	Sendai

CHINA

1905	Rev. Paul E. Keller, D.D.	Wuchang
1905	Mrs. Paul E. Keller	Wuchang
1906	Rev. J. Frank Bucher, M.A.	Yuanling
1906	Mrs. J. Frank Bucher	Yuanling
1906	Rev. Edwin A. Beck, M.A.	Yoyang
1906	Mrs. Edwin A. Beck	Yoyang
1908	Miss Alice E. Traub, R.N.	Yoyang
1911	Rev. Ward Hartman	Yungsui
1911	Mrs. Ward Hartman	Yungsui
1913	Miss Gertrude B. Hoy, M.A.	Yoyang
1914	Miss Mary E. Myers, R.N.	Yoyang
1917	Miss Minerva S. Weil	Yuanling
1919	Rev. George Randolph Snyder, M.A.	Yuanling
1921	Mrs. George Randolph Snyder, M.A.	Yuanling
1919	Rev. Sterling W. Whitener	Yoyang
1919	Mrs. Sterling W. Whitener	Yoyang
1920	Miss A. Katharine Zierdt, R.N.	Yuanling
1922	Miss Erna J. Flatter	Yoyang
1924	Rev. Paul V. Taylor, Ph.D.	Wuchang
1924	Mrs. Paul V. Taylor	Wuchang
1925	Rev. Theophilus F. Hilgeman	Yoyang
1925	Mrs. Theophilus F. Hilgeman	Yoyang
1933	Mr. John D. Beck	Yoyang
1936	Mrs. John D. Beck	Yoyang
1933	Miss Helen E. Brown	Yuanling
1936	Miss Lucile C. Hartman	Yungsui
1937	Miss Gertrude M. Zenk	Hong Kong
	Rev. J. Kenneth Kohler	Under appointment
	Mrs. J. Kenneth Kohler	Under appointment

IRAQ

1928	Rev. Jefferson C. Glessner	Kirkuk
1928	Mrs. Jefferson C. Glessner	Kirkuk
1937	Miss Elisabeth R. Calverley	Baghdad

HONDURAS

1921	Rev. Harold N. Auler	San Pedro Sula
1921	Mrs. Harold N. Auler	San Pedro Sula
1921	Miss Anna D. Bechtold	San Pedro Sula
1923	Miss Elise A. Goepfarth	San Pedro Sula
1924	Miss Louise Vordenberg	San Pedro Sula
1924	Rev. Fr. Andres	Yoro
1924	Mrs. Fr. Andres	Yoro
1924	Miss Bertha M. Scheidt	San Pedro Sula
1927	Miss Louise Kurz	San Pedro Sula
1927	Rev. Walter H. Herscher	Pinalejo
1927	Mrs. Walter H. Herscher	Pinalejo
1928	Sister Hulda Sturm, R.N.	San Pedro Sula
1937	Rev. Elmer H. Gumper	Yoro
1937	Mrs. Elmer H. Gumper	Yoro
1938	Miss Louise Kurtze	San Pedro Sula

MISSIONARY GIFTS THAT PAY

By an Annuity Agreement with the Board of Foreign Missions your missionary gift will provide you an income as long as you live. You will have the double joy of knowing that you have a sure income for life and that your money is permanently invested in the Kingdom of God.

Give While You Live

An Annuity Agreement is better than a will. In the settlement of estates there are frequent uncertainties, often litigation and always delay in payment. No matter how carefully provision is made by will for future gifts, the purpose of the testator is often defeated. Last year the Board of Foreign Missions lost \$16,000.00 which consecrated members of the Reformed Church decided to give to the extension of their Master's Kingdom. It was used up and dissipated in delays, fees, taxes and selfish litigation. The Church got none of it. Be your own executor by making an annuity gift, and you will know that your money goes where you want it to go.

Annuity Advantages

You will have the satisfaction of knowing that your gift helps to extend the Kingdom of God in the world now. You will be assured of a dependable, regular, unchanging, promptly-paid income as long as you live. Annuities insure you against loss of principal, relieve you of uncertainties and worry caused by changing values of invested funds. You are freed from financial anxiety and worry in advancing years, and your old age may be spent in peace, comfort and the spiritual satisfaction of faithful stewardship.

It Is Safe and Sure

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